

*Jesuita
Favorita*

A further Discovery
OF THE
M Y S T E R Y
OF
JESUITISME.

*Spagna
Regna*

The severall Pieces
OF THE
COLLECTION.

- I. *The JESUITS upon the SCAFFOLD,*
for severall capitall Crimes committed by
them in the Province of GUIENNE.
- II. *The CALUMNIES of JAMES*
BEAUFES refuted.
- III. *SECRET INSTRUCTIONS for*
the SUPERIOURS of the Society of
JESUS.
- IV. *A Discourse of the REASONS*
why the JESUITS are so generally
hated.
- V. *A Discovery of the SOCIETY, in*
relation to their POLITICKS.
- VI. *The PROPHECY of Saint HIL*
DEGARD fullfilled in the Jesuits.

A further Discovery
OF THE
M Y S T E R Y
OF
JESUITISME.

IN A
Collection of severall Pieces,
Representing the
HUMOURS, DESIGNS
and PRACTISES of
those who call themselves
The SOCIETY of JESUS.

Dat veniam Corvis ———

L O N D O N,
Printed for G. Sawbridge, and are to be sold
at the Bible on Ludgate-Hill,
1658.

R100786

PREADVERTISEMENT.

That there should be a sort of people so Apostatically wicked, as to defy the remonstrances of both Brethren, and Strangers, Friends and Enemies, as it is the reproach of the Christian name, so doth it sound very harsh to a Christian consideration. Who are meant by this character the ensuing Treatises will expresse, viz. Those, who, not satisfied with any title under that of the SOCIETY of JESUS, seem to carry on the design of ANTICHRIST, instead of profiting by the DISCOVERIES perpetually made of them and their practises, prove the greatest persecutors of those that are their Remembrancers, betray vengeance where they should remorse, and turne all acknowledgement into exasperation. This was the effect of the discovery made of their pernicious Maximes by the Authour of the PRO-VINCIALLE LETTERS, (a book better known in English under the title of the MYSTERY of JESUITISME) which, though containing their Tenents faithfully cited out of their owne works, they by their

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interest in the Court of Rome, got prohibited; as if the same things were horrid in the citations of those they thought their adversaries, but innocent in their Books, as may appeare by the Printing and reprinting of them so often. To maintain the doing of an evil action to be lawfull and justifiable, is, no doubt, more horrid and Satanicall, then simply to do it, this may plead temptation, ignorance, company, and the like, that speaks the basest of compliances, and a depraved design, if not an absolute degeneration from all vertue and Religion. Whence it accordingly comes to passe, that those, who are simply guilty of evill actions, haply of the highest nature, are seldome seen to justifie their exorbitances, but inclin'd to a certain regret and acknowledgement thereof; and that such, whose extravagant maximes give encouragement to crimes, must be thought either naturally ready to practice what they teach, or the lewdest of hypocrites, for egging on others to that which they boggle at themselves. But when the same persons are both the encouragers and actors of things impious and abominable, what can be said lesse of them, then that they have shaken off all sentiments of Goodnesse, and, as Agents of Satan, seem to make it their businesse to divert mankind from all reflection of good and evill.

Thus much premised as to the Persons against

P R E A D V E R T I S E M E N T .

gainst whom the severall pieces of this COLLECTION are directed, we shall, for the Readers satisfaction, give a brief account of each of them, such as may be thought requisite or pertinent to the present design, though that labour be not necessary in relation to any so much as the two first.

For the first, which so confidently brings them upon the SC AFFOLD, for severall crimes committed by them in the Province of Guienne, I am to say somewhat, in the first place of the Author, secondly of the discovery made by him, and lastly, of the credit to be given thereto.

The French Author is Peter Jarrigius, a Member sometime of the SOCIETY, an eminent person among them, admitted for his great abilities to the fourth Vow, the highest honour attainable upon the account of personall merit. All which notwithstanding, he wanted not either his dissatisfactions or discontents among them, insomuch that he entertained thoughts of forsaking both the Order and his Religion, treated secretly with the Huguenots, and, at last, as he acknowledges himself, on the 25. of December 1647. embraced the Calvinist Persuasion at Rochel, where he could not stay long, by reason of the violent prosecutions of the Jesuits against him, upon his desertion of the

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Romane Church. So that, frighted thereby, he was forced to fly into Holland, and settled himself at Leyden.

Being thus gotten out of their clutches, they continued their violent prosecutions against him, crying him down in the pulpit, rayling at him in their writings, and filling all places with a noise of his Apostacy, proportionable to the Order he had quitted, his own eminence, and their exasperation, insomuch that at last, they prevailed so farre with the secular power as to get him hang'd in effigie, for a pretended sacriledge, which he makes it his businesse to cleare himselfe of in the second Treatise. These proceedings of theirs obliging him to say something in vindication of himselfe, and for the edification of his new Brethren of the Reformed way, he put out the first Treatise, conceiving it a probable course to cleare himself, to retort upon them, for that one of pretended Sacriledge fasten'd upon him, a charge of severall horrid crimes of a far higher nature. Not long after which came out the second Piece, in answer to somewhat written against him by James Beaufes, by the directions of the Society. And so much for the motive of his discovery.

For the credit to be given thereto; I shall not, in the first place, urge the unlikelyhood there is, that, making an exchange of Perswasion in things sacred, though granted to fall
from

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from the more to the lesse certain, he should own so little sentiment of sincerity and Religion, as, out of pure malice to the Profession he was of before, and to be revenged of the Iesuits, to fasten on them such things as were purely the excrescencies of his own invention and calumny. Nor, secondly, how improbable it is, he should put so great an affront on the States Generall, to whom he dedicates his Work, and all of the Persuasion he embraced, as falsely to impose things so horrid upon others, though his greatest enemies, if they were not really guilty thereof. Nor lastly, how hard it is to impose any thing upon the Iesuits, and the few instances there is of any thing done in that kind. But the credit it shall have, shall rise from their proceeding thereupon, and accordingly let the Reader judge, whether *J A R I G I U S* be an Impostor, or the *J E S U I T S* such as he describes them, *TRAYTORS, MURTHERERS, SATYR, SODOMITES, &c.*

When men are aspersed and calumniated by stories digested into particulars and circumstances, such as upon the first sight whereof the person that heares them concludes the relation to be a very cheat, or that the thing must agree with the relation, they, if innocent,

A S sake

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Take this course to vindicate themselves. They very strictly examine the particulars, discover the inconsistency of circumstances, (it being impossible for a man to be so circumspect in particularizing a long, if false, narration, as not to let slip something, whereby he may be surpriz'd) and, truly clearing up things, convince the adversary of imposture, and satisfy the world of their innocence. Now be this rule applyed to the proceedings of the Jesuits with Jarrigius. He layes down stories of such and such, particularizes them into circumstances, gives you the time, the place, the names of the persons engaged therein, and does all that's requisite to make a relation plausible. Have they sifted all these, and thereby discovered the inconsistency thereof, and accordingly cleared themselves, by retorting the infamy upon the detractor? No such thing appears. What then? They raile at him in their Sermons, make him the veriest rogue upon earth, in their discourses and writings, and represent him as an Apostate in Religion, a Heretick, a malefactor banged in effigie, and consequently a bold calumniator, that is, a person to whom no credit is to be given, and accordingly themselves cleared, of all the crimes layd by him to their charge. This is the Jesuiticall way of Vindication.

But about two years and a half after, viz. in the yeare 1650, he abjured the Reformed Religion

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Religion again and went back to the Jesuits, was received at Anwerp, and there comes abroad a Retraction at Paris wherein he acknowledges all he did was out of animosity revenge and discontent. All this is true. But this is no more then another branch of Jesuiticall vindication, that is, signifies very little; and yet they cannot but be sensible, that the world is not so easily gull'd, as to be persuaded they are to give more beliefe to the Retraction then to the relations of Jarrigius. The Retraction is indeed so liberall, that it betrays the artifices of those that contrived it, which gave a certain Clergy man occasion to tell a Father of the Society speaking of it, That they had overshot themselves in it, and had been better vindicated had the Retraction been more modest, and raises a suspicion in many others, that, not onely the World, but even Jarrigius himselfe is impos'd upon in that piece, as being therein brought to deny, what he had with the greatest professions of truth and sincerity affirmed not long before. Till therefore they shall take that course, which all such as would deale candidly, and not elude the world with appearances are wont to do, let the relations of Jarrigius, in the name of God, ly at their doores; unlesse they have the faculty to persnade men, that, as they assume to themselves, according to their own Maximes, a liberty to calumniate others,

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others, so whatsoever others affirm of them, though with ever so much positive evidence, must give way and vanish at the first appearance of their pure denyall.

Thus having given an account what judgement is to be made of the first piece, which onely they could make any advantage of, I shall have little to say to the rest. And of the second onely this, that though it be but a private bickering between a reall and a revolted Jesuit, Jarrigius and Beaufes, yet many things relating to the government of the Society, as also the violence of their prosecutions when once exasperated, coming occasionally to be treated, somewhat will be met with, which may not haply be so obvious elsewhere.

The third is a piece of their own, containing the **SECRET INSTRUCTIONS** for the Superiours of the Society, and so they have nothing to quarrell at, unlesse at that Providence which ordered the unexpected discovery thereof so soon. All the world hath to wish, is, to know, what Additionals they have made to these Instructions, which seem calculated for the infancy of the Order, before it was grown up to that confidence in Maxime and Practise it has thriven in since.

As to the fourth, nothing need to be added to the account given thereof immediately before it. 'Twas the advice of a Friend and should ap-

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on that account have been the more kindly entertained.

The fifth came also from the hands of a Friend, one, as may be inferred from some passages, that might be an English man, by his familiarity with the state and affaires of that Nation.

For the last, I met with it at the latter end of a book called *ELIXIR JESUITICUM*, written by the same Author as writ that entitled, *SPECULUM JESUITICUM*. The remarks of that Author, I in some places confine myself to, in others vary from, as I thought fit. Whether any thing be said by way of remark, which is not pertinently derivable from the Text of the Prophecy, I leave to the judgement of the ingenuous Reader, and for the authentication of it, he may consult the fragment of Saint Hildegard's Life, which is, to that purpose, prefixed before it.

Having thus given the Reader a short direction as to every particular piece of this Collection, there remains only a word to say to those who are brought upon the stage therein. Either they are sensible of their miscarriages or not; if they are not, it is a friendly and Christian work to be their remembrancers, that, when they are convinc'd thereof, they may avoid falling into the like. If they are sensible thereof, yet dreading the shame of acknowledgement, persist there-

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in, no remonstrance can be too stinging, nor discovery too satyricall. But that there is a greater probability of the latter then the former, may appeare from what is said by a Provinciall of the Jesuits in Moravia, in a Letter to a certain Abbot, Counsellor to the Emperour, which, giving an account what judgement the world had of them, and consequently who are to be accountable for the mischiefs that are done, it will not be amisse to insert, and so conclude. Venit hora, saith he, in qua, &c. The time now draws nigh, wherein every one thinks he doth God good service, when he suspects, thinks, and speaks of the JESUITS as if they were guilty of all things that are evil. Nor is there any Religious man of any other Order, no Politician, no Heretick will be persuaded, that the JESUITS either live religiously, or speak the truth.

JESUITO-

JESUITOGRAPHIA.

Veni Rythme mi dilecte,
Surge versus nunc neglecte,
Quondam lepos antiquorum,
Pange labes seductorum.

Fratres carpe Jesuitas,
Et perversos Hypocritas,
Qui pastore gloriantur,
Cujus gregem populantur.

Sancto gaudentes nomine,
Cujus carentes omine,
Non sunt Christi satellites,
Sed Antichristi velites.

Ævi nostri Legulei,
Renascentes Pharizæi,
Quæ perversa sunt probantes,
Et quæ recta sugillantes.

Christi legem ore sonant,
Jesu fidem verbis tonant,
Sed dictis facta dissonant,
Nec sunt quod esse simulant.

Jesus dabat cunctis pacem ;
Sed hi subdunt bellis facem ,

Hi principum ficarii
Orbisque incendiarii.

Jesus regna stabilivit,
Legi regis obedivit,
Cæsari tributum pendit,
Dum quid juris sit ostendit.

Hi regnorum proditores,
Atque legum fraudatores,
Reges volunt jugulare:
Et sic plebem subjugare.

Sensit magnus Rex Francorum
Ictum septo labiorum:
Presens læthum vix evasit,
Quod hic sacer ordo suavit.

Rex Anglorum est documento
Cum magnatum Parlamento:
Unoque ictu destinati
Neci, Rex, Regina, Nati.

Horum Grex hoc adornarat,
Et Garnetus comprobat,
Cum Gerardo, cum Grenwello
Et cum perfido Creswello.

Omnes falsi proditores,
Miserorum seductores
Qui quod piis præpararunt,

In se & suos derivarunt.

Dum Romano famulantur,
Et Hispanis adulantur,
Nihil nisi lites quærunt,
Et è bellis bella ferunt.

Testis bellum Hungarorum,
Testis lites Polonorum,
Et Rufforum dira pestis,
Largus nostris dictis testis.

Nam cur aulas frequentatis,
Aures Principum captatis,
Nisi ut dolos necteretis,
Et secreta proderetis?

Iesus docet ignorantes,
Et attollit laborantes:
Ignorantes isti incantant,
Laborantesque supplantant.

Ignoranti nugas vendunt,
Imprudenti rete tendunt,
Tam nummorum appetentes,
Quam salutis negligentes.

Hinc moribundos fascinant,
Et cor ægrorum lancinant,
Non ut ferant levamentum,
Sed ut auferant argentum.

Sic

Sic professi paupertatem,
Et crepantes egestatem,
Arcas suas implevere,
Opibus, quas corrasere,

Jesus non vult superbire,
Suos nec fastu prurire,
Sed suadens humilitatem,
Omnes docet lenitatem.

Quid istis arrogantius?
Quid istis petulantius?
Dum detrectant alienis,
Sua laudant buccis plenis.

Bonosque calumniantur,
Dum de bonis mutuuntur!
Neve advertunt hi qui legunt,
Probris sua furta tegunt,

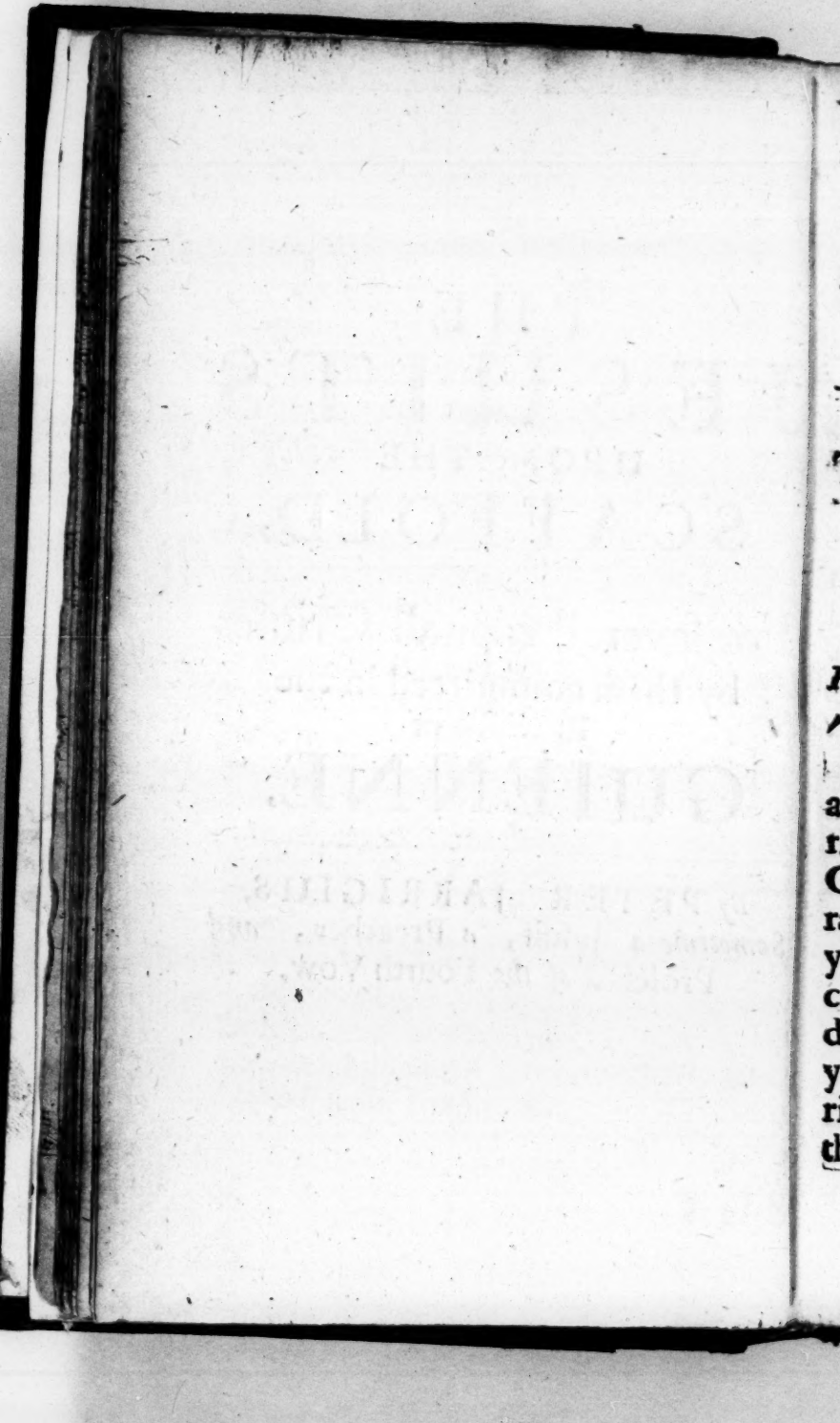
Gratis legunt gratis docent,
Aurum legunt, vico nocent:
Cum promittant cuncta gratis,
Nulla merces ipsis fatis.

Ut à luce Lucas dictus,
Et ut homo est homo pictus,
Sic à Iesu Iesuista,
Quem si sapias, semper vita.

THE
JESUITS
UPON THE
SCAFFOLD,

For severall capitall Crimes
by them committed in the
Province of
GUIENNE.

By PETER JARRIGIUS,
Sometime a Jesuit, a Preacher, and
Profess'd of the Fourth Vow.



The Author's
DEDICATORY,

To the High and Mighty,
The STATES GENERALL
OF THE
United Provinces.

High and Mighty Lords,

THe engagement I conceive lyes upon me to endeavour the safety and preservation of a State, which derives its soveraignty immediately from God the Supreme Disposer of Soveraignes, and the miraculous acquests of your victorious Swords, obliges me to cast at your Lordships feet, a sort of dangerous persons that lurk *incognito* in your Dominions, and a parcell of horrid Tryators, dressed up like Saints, to the end that in your presence they may,
to

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to their confusion, have the long robe of their hypocrisie stripped off their shoulders. You need onely consider Looks to be satisfied they are your Enemies, since they are *Jesuits*, and the bare discovery of their crimes, to conclude them such as ought to find as little shelter in your Provinces as Tyrants and persons maliciously resolv'd to poison any that ly in their way.

The Republick of *Venice*, looking on them as a publick contagion, banished them their Territories in these imperious terms, *Be gone, carry away nothing with you, and never returne again.* In *England* many of the Society have come to publick execution (as *Garnet &c.*) not in effigie, for pretended Sacriledges; but really and in person for manifest crimes of high Treason. *France* thrust them out her bosome, so to provide for the safety of our Kings, and the infallible *Parlement* of *Paris* which had passed the Act of banishment against them, have had since occasion enough to curse the repeale of it, when they bewayle the

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untimely death of the greatest King in the world. Nay your Highnesses did not long since cause the Rector of their Colledge of *Maestrich* to be executed for apparent conspiracies. And your ancient Ordinances, passed with no lesse justice then prudence, forbid them upon pain of death from coming into any place under your jurisdiction.

But if these authentick Provisions made against them be not a sufficient intimation to raise a jealousy of them, in all those that have, in the severall parts of the earth, the oversight of the publick weale, this impartiall Treatise which with all possible submission, I lay at the feet of your Highnesses, can doe no lesse then justifie and confirme, by new proofs, the judgements of the Republicks that have condemned them; and open their eyes, who at this day do, as your Lordships, manage the common Interest, that so they may take into consideration both the mischievousnesse of their actions, and the impurity of their lives.

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I ſpeak nothing by conjecture, as a ſtranger to their wayes, but all I produce is from my own certain knowledge, as having lived among them. The charges I put up againſt them, are not for ſome triviall miſcarriages ; no, the crimes I lay at their doores ſpeak wickedneſſe in the exceſſe, unleſſe it can be imagined, that *coyning* is a frivolous fault, or to obſtruct the proſperity of their Sovereign, is an innocent piece of Gallantry. If your Highneſſes will be but pleaſed to afford your great minds ſo much remiſſion from your weightier affaires, as to peruſe theſe few pages, which I preſume to preſent you with, there you will find, not without horror and aſtoniſhment, the inhabitants of *Gomorrha* revived, and the higheſt parts of *Sodom*y acted o're again : you will find, with no ſmall indignation, ſuch unnaturall ſubjects, as ſhall make bonfires, to expreſſe their ſatisfaction at the calamities of their Prince. The lamentable cryes of an infinite number of little children, made away by them,

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to satisfie their cruell avarice, will no doubt pierce your hearts; and the Temples defiled by their abominable uncleanneses will kindle your zeale into a holy exasperation against the sacrilegious prophaners thereof.

It is not hard for me to foresee the displeasure which the enemies of the light are likely to conceive at the freedome I take to dragg out of their darknesse to appear before a knowing and criticall age, a sort of unsuspected crimes ; and that the partisans and creatures of that Sect will conclude I have in me more fire then flegme, and that it speaks rather my indiscretion then my zeale to enter the lists, alone, against so many enemies. But Truth, my Lords, which is stronger then any thing of man, forces me to speak, and the welfare of your State requires as an acknowledgement of the obligations I owe you, this tribute of my fidelity, since I cannot but confesse my being and life the effects of your liberalitie and the protection of your armes. The noise which my Adversaries

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versaries have made, hath raised me out of the lethargy I was in, and their malicious prosecution against me hath forced from my mouth, what I had resolved should otherwise have been smothered there. Both divine and humane right commands me now to disturb my own quiet, and the concernment of Gods glory puts me upon my own vindication.

I come therefore to blowes with them, precisely in that Countrey where I have known them, and remove not the seat of the war into *Spain* to defeat them there, nor yet into *Italy* to engage them there. I make my owne party good where I am set upon, and the same Province, which hath pretended to put in an Endicement against me, shall have the shame to be brought upon the SCAFFOLD, for the crimes it is guilty of: The armes I make use of against them in this Book, are no other then what they themselves have put in to my hands, the wounds they shall give

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give their own reputation will fall upon them so much the more deservedly since that they have without any reason egged me on, and forced me upon a necessity to beat them.

Did but the one halfe of *Europe* con-
curre with my judgement, and the other
were onely distrustfull, that these con-
scientious Hypocrites are prejudiciall to
Common-wealths, the other parts of
the World, that have not yet heard a-
ny thing of the *Jesuits* of *Gascony* would
haply make some difficulty to give cre-
dit to my discourse; but the experience
the world hath of the disturbances and
conspiracies they are guilty of in all
Countries, will be a perpetuall confir-
mation of the truth of those they are
charged with in *Guienne*. For those no-
ble and triumphant Provinces, I have
this to say in particular to your High-
nesses, that these are the men who make
it their businesse to bring an odium on
the Alliances which the greatest Mo-
narchs contract with you; these bring

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it into dispute, whether it be not lawfull to break the faith they have sworn to you ; those are they that conclude all that fight under your Banners damned ; nay, if it lyes but in their power, the glory of your triumph shall be buried in dishonour, it being their greatest designe onely to doe mischief, and their maine intention to betray the United Provinces.

They have their Emissaries in your Territories, and there met so considerable a number of them lately at the publication of my DECLARATION as might make a just Assembly at the *Hague*, to consider whether it were fit to answer me. These ravenous Wolves disguised like sheep, wander up and down both within and without your Cities, to devour the Inhabitants thereof, and will still be seeking out their prey, if your seven-arrow'd Lyon do not tear them in pieces. They will shortly have their Conventicles among us as frequent and numerous as they have had for some years

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years past in *England*. Fifty of them clad in severall habits, having met together at a Council in *London* deputed a publick Agent to *Rome*. The presumption they are guilty of may well engage them in such attempts here also, and by that means make that advantageous peace, whereby even your Frontiers enjoy their quiet, subservient to the carrying on of a war in Religion; and this seems to be the principall aime of these enemies of your State, and what they so much the more dangerously do insinuate, when they put the rebellious into hopes of Paradise for their reward.

The multitude and varietie of the crimes wherewith I charge them, and prove them guilty of, both in this and the other Treatise, will give you such an idea of them, as must needs put you upon thoughts of preventing these inconveniences. I take off their faces the veils of their hypocrisie which hid their deformities, and bring them upon a Scaf-

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sold, that they may be the more com-
modiously seen in their ignominy. If the
incomparable moderation of your spi-
rits conceive my manner of proceeding
somewhat too violent, I beseech your
Highnesses to pardon it, as proceeding
from the zeale of my Religion, and to
consider, that, after their bloody prose-
cutions upon my change, I neither could
nor ought to have any tenderesse for
them, without leaving innocence under
oppression, and declaring my conversion
on blame-worthy.

The indignation which swells them
so much against me, hath made them
stark mad, and the rage they are in at
my conversion hath put them upon such
courses, that they think fire and sword
ordinary things to persecute me withall.
If the DECLARATION of my
Faith, lately made, with all Christian
modesty, not casting the least dirt upon
them, hath stung them so, as that they
endeavour my death for it, what will
the SCAFFOLD do upon which

now

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now bring them, and the advice I have given your Lordships to beware of their traiterous attempts? No doubt but they will use all the means possible to compasse my destruction, that is, will go on suitable to what they have already begun. But, my Lords, I yet live through the infinite mercy of God under the security of your Lawes, and your particular protection over me, which I humbly implore may be my buckler against the persecutions of all my Adversaries.

If therefore your eminent Lordships will be pleased to remember a persecuted Wretch, who hath his pen constantly in hand, and his thoughts alwayes taken up to vindicate himself against those that pursue him to death, upon no other account then that he is enter'd into the same communion with you, as all our Brethren of *France* can satisfie you, I shall ly secure under the shelter of your Palmes, and, under the Authority of your glorious Name, shall be not
only

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onely couragious but invincible, making
it my perpetuall suit to the Lord *Jesus*,
for whose sake I suffer all things, that
he would both here and hereafter
crown your Illustrious Highnesses with
all blessings, as I am obliged by the qua-
lity of,

My Lords,

Your most humble, most obedient,

and most faithfull servant

PETER JARRIGINS.

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slice of their Superiours

Chap. XI.

Producing severall reasons of discontent arising from the Syindications that are among the Jesuits

Chap. XII.

Shewing the falsifications of the Jesuits in the impression of my Letters

Chap. XIII.

By way of Answer to the two convictions which James Beaufes pretends to draw from the precedent Letters.

Chap. XIV.

Wherein James Beaufes is found guilty of a notorious imprudence, tending very much to the dishonour of his Brethren the Jesuits,

Chap. XV.

Wherein observation is made of another imprudence of James Beaufes prejudiciall to the domestick peace of their Houses.

Chap. XVI.

Discovering Beaufes to be a notorious Lyar.

Chap. XVII.

Demonstrating, that their accusations contribute to my vindication.

THE

THE
IESVITS
UPON THE
SCAFFOLD. &c.

CHAP. I.

*Discovering a Custome (fatall to themselves)
which the Jesuits have, ever to meddle
with those, who, they feare, will reveale
their crimes.*

TIs a piece of Legerdemain now grown old among
the Jesuits, to traduce and calumniate those,
who, upon very good grounds, quit their Society, to
the end, that, if they conceive themselves oblig'd ei-
ther in conscience or a consideration of the publick
good, either by word or writing, to discover the ini-
quity of their proceedings, they might not be so easily
credited. While there was any thing of the *Ligne*
left in France, all the slight they had to weaken the
authority, and elude the unavoidable accusations of
the *Pasquier's*, the *Servin's*, the *Arnauld's* &c. of that
time, was, to perswade the credulous people that those
incomparable men were fautors of *Calvinisme*, and by
a weaknesse of spirit injurious to Truth, have imagi-
ned themselves sufficiently vindicated as to the horrid
crimes,

crimes, and execrable parricides wherewith they were justly charg'd by those illustrious Officers of State, if in some wretched Answers that came from them they accus'd the others of HERESIE.

The change I have made some moneths since in point of Religion having put them a little to a losse, observe their proceeding thereupon. To disarm me, and to weaken, or absolutely discredit all the evidence I have to produce against them before Universities, Judges, Prelats, and Kings, they apply themselves to the old invention, and thinking it no great matter of vindication to say barely, that I am turn'd to the reformed Religion, for that's visible to all the world, they saw there was a necessity of adding two things. The first is, that I was a person of no esteem or consideration; the second, that, while I was yet among them, I was for some dayes guilty of Sacriledge. In order therefore to their design, which is, to raise in mens minds a prejudice against my person, they perceived that they had need of an *Impostor* to feign, of a *Forger*, to falsifie, of an *impudent* person, to vent things without any shame, and lastly must employ against me a man of no reputation, that he might not fear the losse of any.

These underminers of all States and Governments a Body of men which like the *Trojan* horse is full of *Dolophus's* and *Mirmidon's*, are well furnish'd with Calumniators to defile both pulpit and paper, with the blackest detractions. Had it been as requisite to find out a person of worth and honesty, that should endeavour my edification and reduction by his example as it was of consequence to meet with one eminent for his imprudence, to traduce me, the difficulty had been much greater. And therefore I must say the choice hath proved very fortunate to me, but fatal to themselves: for there is no impartiall man either within the Society or without it, that is acquainted with *James Beause's*, who cannot testifie this truth

that, search the whole Province of *Guienne*, and it shall not afford a man that in shamelesse-ness shall by many degrees come neer the said *James*, as being a person of inexpressible confidence, one that can, without any difficulty, deny, in the hearing and presence of thousands, all he ever saw in his life, and give out for certain convictions, most apparent impostures.

I am therefore, alone, forc'd by an unavoidable necessity, to vindicate my self, in the first place, against this vast Body, whose arms reach as far as *China*; and in the next, against this infamous Preacher of theirs who worries me so much both by word and writing. I shall accordingly divide my work into two books; in the first, it shall be my businesse to discover the horrid crimes, which the *Jesuits* of the Province of *Guienne* have committed, that thence it may be concluded by all, that the fear they were in I should first or last have something to say of them, made them so hasty in their designs against me. The second shall contain an Answer to the Calumnies of *James Beaufe's*, a Priest of that Society. I write both conscientiously and with a sense of Religion, and am rather upon the defensive then the assault. It was the pleasure of that eternall Providence, which will have the crimes that are most hidden to come, at last, to light, that the *Jesuits* should first set upon me; to the end that I might afterwards let all the world know, what ordures, what impurities they hide under the long cloaks of their Hypocrisie.

The eternall God therefore, in whose presence I write, is my witnesse, and those, whom I was most particularly intimate with, can tell, that I was resolv'd to be silent, and enjoy the quiet of my own thoughts, but their implacable fury, as is known all *France* over, forces me to put pen to Paper, meerly to defend my self against their bloody persecutions. They have done as the Goat did which was to be sacrific'd upon the Altars of *Jupiter*, when the Priests having let fall

the knife among the rushes that were under their feet, the goat struggl'd so much that they found it again and thrust it into her throat. I was retir'd hither, to a small corner of *Holland*, to work out my own salvation in obscurity, having renounc'd the trouble and distraction of humane affairs, as Bees make their honey in their combs, or as those excellent Architects built the Temple of *Solomon* without so much as the noise of hammer. They on the other side have made such an hue-and-cry in their Pulpits after the Sacrilegious person; they have made a search after my Letters to and from all parts, out of hopes to find in them some matter of discontent whereon to ground my leaving of them; to be short, they have put in indite-ments against me, and so have, for my own justification, forc'd me to put in the same against them for the crimes I charge them with. Had they suffer'd me to be quiet, I should have liv'd obscure and unknown in a strange Countrey, and they would have found it no great difficulty to have made the world believe me a person of no worth or parts; but now that they have forc'd me to write, people will find that I am not so contemptible as they would have me thought. With this into the bargain, that, if ever they effect, what they have yet onely in design, that is, remove me out of this world either by assassination or poyson, as, I understand from all parts, they threaten, all *France* must needs be sensible of the iniquity of their proceedings. I am therefore to entreat my Reader, if he be a *Romane-Catholick*, not to consider my Religion, but their *unjustice*; and if thou art a *reformed Catholick*, I desire thy prayers to the eternall disposer of all things, that he would be pleased through his Grace to deliver me from the Knife of the Jesuits.

CHAP. II.

An Impeachment of High-Treason against the Jesuits.

IT is the highest act of Ingratitude for a man to hate that person whom he is naturally oblig'd to love, and to rejoyce at his losses and misfortunes even while he lives under his protection, and by his Liberalty. *Lewis* the thirteenth of France, of triumphant memory, made it his perpetuall businesse to oblige the *Jesuits* while he liv'd. The ready money which he gave them to purchase the place which they have in the city of *Pau*, and to build a sumptuous Edifice, which, in greatnesse, beauty, and magnificence surpasses the *Palace Royall*, the twelve thousand *Livers* of yearly revenue which he assign'd them out of his own demesne, in a necessitous Country, are only small items of the totall Summe of above a Million, which that Monarch hath, with an excess of liberality, bestow'd on them in severall places up and down *France*. And yet all this signifies not much with them, nay so little, that Benefits, which have a certain influence on *Tigers*, and Presents, which work a change in the inclinations of the greatest enemies, could never force out of their hearts that little bird-lime of the antient aversion which they have conceiv'd against the blood of the Great *Henry*, the most affable of all the kings of France. No, the Act of the Parliament of *Paris* against them, and against *John Chastell* for attempting the life of that great Monarch; the punishment inflicted on *John Guignard* a priest of their Society, who was hang'd; the Pyramid of *Paris*, and their banishment out of France have so exasperated these religious Wolves, that all the good successes of the kingdome they repine at, all the bad, they rejoyce at.

I conceive my self oblig'd, as a well-wisher to my native Countrey, *France*, now that I am gotten out of their clutches, to discover for the good of that kingdom, certain criminall actions which they stand guilty of, that the world may clearly see the secret averfion which may be call'd the damme-viper of all their plots and intrigues. A time was, when the enemies of that Crown were very succeſſe-full under the command of *John le Verth*, in the Frontiers of *Picardy*, infomuch that they took the city of *Corbie*. Newes coming thereof to the *Jesuits* Colledge at *Bordeaux*, where I then was, there was ſo much joy conceiv'd thereat, that ſome half a ſcore *Jesuits*, having ſecretly and without noiſe gotten the brooms out of their chambers, and ſome few faggots, and carried them up to the top of the ſteeple of their Church, made a kind of a bone fire of them, and in that place ſung *Te Deum*, with the victories of the *Emperour* and King of *Spain*, by the reading of certain pieces of Poetry which they had writ in celebration of their Valour and exploits. It being whiſpered about the houſe that the exceſſe of joy had transported ſome to that degree of inſolence, the Rector who was privy to it, took no notice of the buſineſſe at all, and the Provinciall, who was acquainted therewith by ſome well affected Frenchman, onely entreated the ſame party that it might take no further aire. If ſo much had been done in a Colledge of *Spaine* againſt the King of *Spaine*, or in a colledge of *Rome* againſt the *Pope*, the Superiours, who have a power to puniſh their pretended ſubjects for leſſe faults then this, would certainly have exerciſed all their authority to cut off, aſſoon as they could, ſuch contagious members from the ſounder part of the body. But indeed he that knowes as well as my ſelf (who have lived ſoure and twenty years among them) that, to ſide with the *Spaniard*, and to rejoyce at the miſfortunes of *France*, is the formal character of the greateſt part of the *Jesuits*, will
not

not be astonish'd, that a crime of high treason of this nature committed in the midst of the city of Bourdeaux, in a Colledge of the society of Jesus, was not punished; *qui tacet consentire videtur.*

Another time, in the same Colledge waiting in the Rector's outer chamber, having some business to speak with him about, and wanting something to do to elude the time during my attendance, I cast my eye on a Map of Flanders that hung there. I observed that the Graver had, round about the Belgick Lyon, drawn the several Princes that had govern'd the Low countries, and found, that some Jesuit had maliciously blotted out the effigies of one of them, this rais'd in me a curiosity to find out who it should be that that bold hand thought unworthy to be of the same illustrious rank with the rest, and I discovered by the Letters that were left of his name, that it had been the effigies of Francis de Valois, Duke of Alencon. I was not a little moved at it, and without mentioning the thing I came to propose to the Rector, I shew'd him the blotted picture, saying, that those insolent persons that must needs wreak their malice on the images of our Princes, were not to be endured, and that he was oblig'd to make such secret and serious enquiries into the business, as that the society might be cleared of those enemies of the Blood-royal. To this that over-mild and fearful man, shrinking up his shoulders made this answer: *you see how extravagant some among us are, what course would you have taken in it; they cannot endure the very pictures of the Princes of France.* This signifies not much, you'll say, and is not haply worth urging. 'Tis true, but it is enough to discover what a sort of Vipers France nourishes in her bosome. I believe this map may be yet found in the said chamber, if what I now write hath not given them occasion to remove it thence or to change it.

Such another discovery of animosity against our Kings fell from a certain Jesuit, named Fabricius, at a

banquet. This man was, by Nation a *Germane*, and companion to *Denis l'Espaulart* in his preachings in the time of Advent, in the town of *Fontenay le-Comté*. The indiscreet stranger, not yet acquainted with the niceness and reverence which the French observe when they speak of their Monark, hearing some that were at table saying, that *Henry* the fourth had some great designs upon the Empire, and that there would have happened great revolutions if God had continued his life a little longer; *ita est*, sayes he in Latine, *sed, per dei gratiam et bonorum curam, cultus obstitit*. That is to say, 'tis true, but through the grace of God and the care of good men, a knife prevented it. Had there been a rack provided upon this hint, he would possibly have said the truth, not by halvs, but absolutely, and had discovered to posterity, what *France* hath much suspected, but never could clearly finde out. May it please God to let the Grand-child of the great *Henry* know, who these good men are, who, as the *Jesuit* said, put *France* into mourning, and sent out of this world his Grand father of famous memory, when he was preparing a triumph for his dearest spouse.

The *Jesuits* are afraid God should take them at their words, if in their devotions, they should say what all *France* does, in that particular prayer which is made for the King, *Vitiorum monstra devitare, hostes superare*: that is to say, to shun the monsters of vices, and to overcome his enemies. The Provincial *Pitard* caused to be razed out of their Litanies, which they say at eight of the clock, these words printed, *HOSTES SUPERARE, TO OVERCOME HIS ENEMIES*: the reason is, for that the greatest enemy of the Crown of *France*, since *Charles* the fifth, being the *Spaniard*, it would trouble them extremely to wish any victories to the King of *France*, to the prejudice of the King of *Spain*. I have been my self, and have seen others, very grave persons, reproved by the Superiours, for having after the prohibition made, added the fore-recited words,

words. To which these making answer that it was lawful for them, as French men, and according to the order of Cathedral Churches that prayed so, to pray to God that the King might be victorious over his Enemies; you must, replied they, to hide their malicious treachery under the veil of Piety, conform your selves, not to the *Gallican Church*, but to the order of *Rome*, which does not demand victories for Kings. If there be any one, that, out of curiosity, would surprize them in this, he may make speed to see the Litanies which they have in the Oratory of their Hall of recreation, and he shall finde in those little books, if they are still used, that these words, *Hostes superare*, are dashed out with a pen. It must needs be, that the wills of these *Zealots*, are very corrupt, since they distil venome even into their devotions. The King of *France* sounds Colledges for these Hypocrites, to the end they may pray for the prosperity of his arms; and the Superiours of *Guienne*, by an expresse command, forbid those that are under them to desire, even in their publick prayers, that he should overcome his enemies.

This hatred against Kings, which, in many among them is become another nature, is not satisfied only with Blood royal, but engages them further to wish ill to all those, who by their wise counsels and high enterprises endeavour the greatness and dilatation of the state. When the news came of the general revolt of all *Portugal*, they immediately conceiving, that a revolution so fatal to the Spanyard had been brought about by the policy of the most eminent Cardinal *Richelieu*; I have known for certain, that four Jesuits discoursing of it that night very confidently and privately in a chamber on that side where Theology is taught, in *Bourdeaux*, one of them was so enraged to hear that so considerable a loss had befallen the Crown of *Spain*, that out of madness he took a picture he had of the Cardinal's, and having run it through several times with

a pen-knife, at the eyes and the heart, put it into the flame of the candle and burnt it. The wounds given the paper, did that great Politician no great hurt, but had he ever discovered the exasperated inclinations of these creatures of *Spain*, he would have taken a little more heed of those, who, under the name of *Jesuits*, would make the world believe that they live out of it. Another of the same society having observed that an unskilful Graver had made a very wretched draught of that great Minister of state, bought up abundance of them, and having made them up into packets, sent them to diverse Colledges in *Spain* and *Germany*, saying, that he would have his Brethren to see the Picture of that Devil. These sallies do indeed speak something that is childish, but they are withal conclusive Arguments of their malice against the Crown under which they live.

When some Bishops have ordered *Te Deum* to be sung, and publick devotions to be made in acknowledgement of the happy success of his Majesties Arms, I have often heard, sometimes one, sometimes another say, I am content to pray heartily to God, not that he would prosper his Majestie's Arms, but that he would stay the course of their bloody victories, and confound the counsels and designs of the Cardinal, who sets all Europe on fire, to satisfy his own vain glorious humour. What will all well affected French men say of those that persecute the state even in their prayers? If they consider their proceedings ever since their first comming into *France*, they will find, that, if this hypocritical Body ever discovered any respect to the Princes thereof, it hath been meerly in order to its own concerns, and is no longer dutiful and obedient to the soveraign power, then it is flattered and loaded with benefits thereby. From the acts of hostility which they exercise against their lawful superiours the Bishops, when they are countenanced by the Court, you may imagine how violent and furious they will be against

gainst the civil Magistracy when ever the Pope shall think fit, in their particular quarrels, to protect them. I shall say more, when, in a book it is in my thoughts to write concerning their *Institution*, I shall take occasion to explicate the Rule which obliges them to stick to one or the other party in the differences that happen between Christian Princes. In the mean time I wish *France* may open its eyes, that she may take heed that this generation of Vipers which she feeds in her breast, do not at last, to her destruction, eat out their way through her belly and her bowels.

CHAP. III.

An enditement of Encroachments and Antidates put in against the Jesuits.

THose things whereof most men agree in their judgments, are commonly grounded upon some truth. Of a thousand people in *France* that shall take occasion to speak of the revenues of the Jesuits, nine hundred shall accuse them of being too much inclined to the things of this world, and I dare affirm, without running the hazard of doing truth any injury, that to procure them they make nothing to supplant *Orphans* and *Widows*, nay, think it not much to oppress, by false contracts, tradesmen, and the poorest sort of people. When I was sent to preach in their *Priories*, and was accordingly obliged to hear the complaints and lamentations of those afflicted people whom the Agents of the society had, by pure quilllets and surprises in the Law, deprived of those little inheritances which had quietly passed from Father to son, I could not forbear blushing, insomuch, that the confusion, where-

wherewith my face was covered, proved an argument to those innocent souls, that I had no hand in their rapines.

But not to insist upon the particular proof of a truth, which the tears of so many that suffer thereby, sufficiently confirms, it shall be enough to produce one example by way of argument that shall take away all answer and further objection. The *Jesuits* having taken possession of the Priory of *St. Macaire* upon the *Garonne*, at a time when it was worth but five hundred Crowns *per ann.* they have found out so many inventions to improve it, that it is at this day very well worth twelve thousand Livers a year: which how it could be brought to that height without the destruction of houses and ruine of Families, I leave it to be considered. The Mannor-book which *Francis Souiller* made of the tenements of that Benefice, heretofore so little and now so big, discovers much of their earnestness in dispossessing the Tenants. And if the Parlement of *Bordeaux* take no course to curb their insatiable avarice, they are in some thoughts to dig up all the posts on which are fastened the Tolls and customes of the old Dukes of *Guienne*, or to set up new ones if need be, so to grasp all the estates of the Country. Hence comes it, that when they have once found out by their subtle insinuations that some poor Labourer hath nothing to defend his title, they desire no more, they presently fall upon him, they produce some old manuscript and presently devour him. But to press this point more home, we will make it appear how they grasp at other men's estates by manifest forgeries.

Monsieur Dedie, a person of very good quality, and a Cittizen of *Bordeaux*, will haply think himself obliged to me, for the Secret I shall now reveale, which must needs bring him in a round Summe of money, if he will but call these Forgers to account; and I shall engage the Parlement of *Bordeaux*, by entertaining them

them with a piece of Forgery which it concerns them to see punished. The wolves when they have devoured the Lambes, are ready to eat up one another. If the Provincially *Malefcot* had not been so eager to persecute *Peter Dubois*, a Priest of their Society, and brought him almost to the point of being cast out of the Order, for having discovered to the *Sieur Bosquet*, Rector of the Colledge of *Bourdeaux*, that the said *Malefcot* and *Sabbatheri* Procurator of the Province for the Jesuits had committed an *Antidate* in the businesse of *Tillac* against Monsieur *Dedie*, that peece of Forgerie had been kept as secret as a many others which they are guilty of, and a falsification of so high a nature had not so prodigiously broke forth among them. It is then possible that the crafty may be snapped in the webbe of their own craft. The revengefull Provincially, was extreemly deceived, when he took *Peter Dubois* for a fearfull man, and a person unable to mannage an affaire of any consequence, for he afterwards found by experience, that he, though a *Limousin* borne, was none of the weakest kind of men. Had *Malefcot* used any thing of dissimulation, the other good man had stirred no further in the businesse, but, having sent for him, partly to frighten him by menaces, partly to be informed how he came to understand that he and his Procurator *Sabbatheri* had antidated the Deed, to possesse the Society of the *Tillac*, an estate that had this priviledge that it was repurchaseable within a certaine number of years by the next of kinne, *Dubois* began to mistrust there was something in the wind, by the interrogatories that were put to him, and having made him answer, that he had it from one named *Riviere* some time Clerk of the Colledge, but at present a *Curè* between the two Seas, in the Archbishoprick of *Bourdeaux*, who was fully acquainted with the whole businesse, he perceived by the reply of the Provincially, that it stood him upon to look well to himselfe. To avoid therefore being surpris'd and
declared

declared an Impostor by the cunning practises of *Malefcor*, he took three Priests of the most considerable of the house, hid them in his Closet, to the end they might be witnesses. Having so done, he got the said *Riviere* to his Chamber, and intreating him to relate to him, with the same confidence as formerly, shew the falsification aforesaid was carried, the other, thinking himself alone with *Dubois*, clearly discovered the order they had observed in the antedating of the Deed, as also the reasons, for which it had been done in that manner. All which past, he engaged him to secrecy, for feare, said he, *that some one of us may come to be hanged for it.* And yet for all this, the crime had not come abroad, but that God, who of many forgeries, is pleased that some should come to light, so ordered things, that the Provincial must needs persecute the said *Dubois*, and that with so much injustice, that those who heard the bloody rebukes he caused to be given him, during the whole time of Dinner, he having caused him to kneele down at that which they call the low table to receive them, could not forbear the shedding of teares thereat, but above all, those, who had been secret witnesses to the verification of the Antedate by the said *Riviere*, perceiving the implacable fury of a guilty Provincial, treating with so much indignity an innocent subject, gave the glory unto God, and, formally proving to the generall *Mutius Vitteleschi* the truth of the falsification, demanded justice. The discovery was now gone too farre, and mens minds too much exasperated to be denyed it. However, to prevent it from coming abroad, especially to the knowledge of Monsieur *Dedie*, the party concerned therein, an information was received in, and, to satisfy in some sort, not so much *Peter Dubois*, a Monsieur *Dedie*, who seemed to be very much incensed, it was ordered by a personated piece of justice, that *Sabbateri* should be sent to some other place, *Dubois* was honoured with the Procuratorship

ship of the Colledge of *Bourdeaux*, and the Provinciall *Malefcot*, when his time was expired, instead of being sent to the *Gibbet*, or at least according to the Monasticall orders to perpetuall imprisonment, as convicted of Forgery, was sent out of the Province, in appearance, as if it had been to banishment, but indeed, to be Rector at *Tournon*.

Good God; what kind of Goevrnment is this that raises crimes into the Throne, and puts the vertues into chaines. If the civill Magistrate justly condemne a man to death for an Antidate, what kind of justice is that which is observed by the Generall of the *Jesuits*, who bestowes Rectories on those that are canonically convicted of having falsified a publick contract. And yet some will tell me that after all this, employments are not bestowed among them but according to desert. *Sabbatheri* and *Malefcot* are old sinners, who, as I believe, are yet alive. If Monsieur *Dedie* hath the courage to go through with it as he seems to have, it is in his power to make these two ancient men, aged above seventy years, to see their last day upon a *Gibbet*.

The Antidate was verifeyed against the consent of the Superiours among the *Jesuits*. As concerning the verification of it in Parlement, there are many witnessses to be had that are not of the Society, such as having quitted the Order cannot be ignorant of a crime so generally knowne, as Monsieur *de Abillon*, M. *Le Abadie*, M. *Baut*. M. *Colon*. M. *Deboué* &c. Of those that are still of it, *Peter Dubois* is yet living, and in the colledge of *Bourdeaux*: *Arnold Bohyre*, who was the Commissary appointed by the Generall, is also living, if they are not dead within these seven or eight months. Thus have I given undeniable proofes as to this businesse, to the glory of God, and the discharge of my conscience. The businesse of the *Tillac* hath been since taken into consideration by the Parlement of *Bourdeaux*.

What

What then may be concluded from all this, but that it is cleare, as noone-day, by an illustrious example of justice, that that Body which pretends to so much purity, is convicted of the most horrid falsifications. For the ancient answer is not to be allowed in this case, *that crimes are to be attributed only to particulars*; here the *Provinciall* acts, as representing the whole body, in the quality of head thereof, and *Sabbatheri* in the quality of principall Procurator, and the most considerable person in relation to temporall affaires. Both these eminent men in a businesse of very great consequence commit an Antidate. Such as are guilty only of triviall Falsifications are taken, but great ones escape. It concernes the publick weale of the state, that care should be taken, that these devourers of widdowes estates and Houses should at last be surprized in their Villanies, that so there may be a check given to their violence and covetousnesse, and some quietnesse may be afforded those many persons that are persecuted and undone by their continuall vexatious suits at Law.

I shall take occasion upon some other account to discover how these reformed Ecclesiasticks make it their businesse, when they heare the confessions of the Concubines of Priests, to perswade them to engage their Ruffians to resigne up the fat priories they are possessed of to them. I have a pleasant story to entertaine my Reader with some other time, how they abused the simplicity of a common whore, to obtaine the priory of *Ligugé*, within the Diocese of *Poitiers*. But here I confine my selfe to the discovery only of great and enormous crimes.

CHAP. IV.

The Jesuits arraigned at the Barre for the murder of abundance of little Children whereof they have the oversight.

Those gracelesse and debauched Women, who are so inhumane as to murder their owne children after they have brought them into the world, to the end that they might drown in their innocent blood the knowledge and conscience of their Lust, are justly rewarded in the Commonwealth with Gibbers and generall execrations. The memory of *Herod the Ascalonite*, hath been looked on with the greatest horror for these sixteen hundred fourry and eight years for putting to death so many innocents, whose sad fate, even to this day, raises compassion in the hearts, and teares in the eyes of those that read their history. The Nile hath long since blushed at the cruelty of *Pharaoh* the most abominable of the Kings of *Egypt*, and hath been ashamed to feed her Crocodiles with humane flesh by the commands of that horrid Tyrant, who caused the children of the *Hebrewes* to be drown'd as soone as they came out of their Mothers wombes. These acts of barbarisme have ceased long since in *Egypt*, and those Massacres are no longer exercis'd in *Palestina*, though it be under the power of the Turk. But these bloody murders and executions are translated out of strange Countries into the Province of *Guienne*, in *France*, and are now exercis'd in *Bourdeaux*, upon little children that are either exposed or found there: and yet none bewailes their mistfortune, or opposes the fury of their Murtherers.

Of the Cittizens of *Bourdeaux* that shall come to read what I now write, some will be astonish'd at
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the first, discoveries of a villany they so little suspect, though it be committed in their Citty, nay, it will haply be a very difficult matter to perswade them that a crime of this nature should with any probability be charged upon a sort of people that are Priests. Others, who have looked more narrowly into things, and have observed that of a many bastards that are brought to the hospitall of St. *James*, there is hardly one to be found there, will certainly take occasion to multiply the suspicion they have had a good while, and will conceive a jealousy, that there may be some kind of murder committed upon those poore exposed Christians. In a case of so great concernment to the publick good, I shall think it sufficient for me, simply and as in the presence of God, to examine the state of affaires, and after I have communicated my own opinion and knowledge of the businesse, to leave you to be the judges thereof.

Those who do live, or at least have lived but some few months in *Bourdeaux*, know, that in the great street that lyes upon the Ditch, not far from the Guild hall of that Citty, there is an Hospitall, appointed for the reception of the Pilgrims of St. *James*, as also for the reception, entertainment and education of such children as either the necessities, or the cruelty of the Mothers advises them to leave in the streets or highwaies. The benefice destined to defray the Charges of that hospitall is of a vast and very noble revenue, and was bestowed upon the *Jesuits* with all the duties and priviledges belonging thereto, in such manner that they cannot justly deny either entertainment to such children as are found, or Lodging, reliefe, and appointed charity to Pilgrims. The *Jurats* of the Citty, who in the quality of publick Magistrats are obliged to look after the government of hospitalls, have never yet examined where those children are, that are found up and down in great numbers; or what brings them up; to what age, or what becomes of them.

them, &c. Thence comes it that the *Jesuits* have had, and still have the opportunity, not only to swallow down the revenues of these poore exposed children, but also the convenience to disburthen both their Colledge and the world of them without any noise.

To insift particularly on the severall wayes which they have found out to dispatch the greatest part of these Innocents, is a businesse of more then ordinary difficulty, for the crimes themselves being horrid and monstrous, the wayes whereby they are committed are secret and full of mystery, and the management thereof is confined to a very few hands. And yet it is not hard to imagine, that they make use of severall Inventions to put them to death, and this is so obvious, that the meere examination of the businesse by the Magistrate, when ever it happens; will clearly discover them to be either the formall Murtherers of them, or at least the occasions and instruments of their death. Of whether of these two they be convicted, it matters not, the crime is infinite, considering the great number of children that are destroyed.

I was never, I must confesse, but once employed to bestow Christian buriall on one of those children (for to smother the mischief as much as may be, and to prevent all suspicion, it is the businesse of one certaine Priest to stand ready to put on his Surplice and Stole, and to bury them with the ordinary ceremonies) but, I here speak it conscientiously and at the feet of *Jesus Christ*, I perceived that very time, that the cloath it was wrapped in, was all bloody; Seised with compassion at the sadnesse of the spectacle, and desirous to understand whence it came to passe that the little body was bloody, *Huguet*, a Master Shooemaker by his profession, who was the keeper of the Hospitall, and was present at the enterrement, with a Lay-Brother named *Philoleau*, made me answer, that the woman that nursed it, one that had not many dayes before reformed

med her self of her naughtiness, and resolved to lead a better life, making a vertuous resistance against certaine Ruffians that would have had their pleasure of her, they were so exasperated at her refusall, that blinded with fury they crushed the legges of that little child, and so murdered it to be revenged of the Nurse. I could not be satisfied with this answer, for after I had done the last offices of Christianity to that little one, I went my waies to Francis Irat then Rector of the Colledge, and gave him a faithfull account of what I had seen with my eies, adding that the Syndic was obliged in conscience to make inquiry about that crime, and legally to prosecute those that were guilty of the murder committed on the body of an exposed child, for whom we were engaged to be accountable. Answer was made me, very much to this effect; *That were to take too much upon us, this little one is now in Paradise, and therefore, what necessity is there to squander away the revenue of the colledge to revenge a crime that hath delivered it out of the miseries of this world.* I had made too much noise to be called a second time to any such service, I spoke too loud, the lay-Brother was charged not to call me any more, so that ever from that time they have employed, in this last ceremony, a certain antient man named Ignatius Lentillac, who is since dead of an Apoplexy.

One single circumstance is enough to discover enormous crimes, and put the civil Magistrate into the track of Truth. One drop of blood scattered by chance upon the cloths of a murderer gives much light to find what he hath committed. What I have said deserves to be taken into consideration, and certainly there is no Cittizen of any worth or that any way concernes himselfe in the publick good, but will cry out, that the Magistrates are obliged to take notice of what passes in the administration of that Hospital; I dare undertake, that if things were legally and strictly examined, as they ought to be in a businessse of this consequence, it

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will be found, that, of thirty innocents that are received into that house, (no longer a house of charity, but a slaughter-house of cruelty) there shall not be three alive at the years end. I appeal in this case to the consciences and sound judgements of the Judges, whether without a generall mortality, it is possible so many children should perish, and not be either cruelly killed, or dispatched hence more gently by some secret invention, which, after they have pined away for certain daies, carries them insensibly away. It would be thought, that, according to the ordinary rate of mortality, of ten children that are born in the Commonwealth, the better halfe should live some years: and to speak suitably to the common course of humane occurrences, it may be said, that of ten there do not die three within the year.

It is further to be considered that these little expos'd ones are the more to be pitied, for that it was not long before that they had with some difficulty escaped death in their coming into this world, for had they been weak and unlikely to live, their mothers had not exposed them in the streets. I never heard of any that they found dead. The shrill crying of many of them who thereby awaken those that have their Cells towards the streets, is an evident argument that they are strong and lively. The swathing-cloaths wherein they are found very handsomely wrapp'd, their names written and put into their bosomes, or instead thereof salt, if they have not been baptised, and other little circumstances, arguing that the Fathers and Mothers did all they could for them, do sufficiently signifie, that, though they are forced to forsake them, yet they doubt not but that they are safely dispos'd into a good and charitable house.

Whence comes it then, that they die in such great numbers, and that at this day, the *Jesuits*, if they were called to account, cannot hardly shew one of them, unlesse they be, by some great chance, the children

dren of those who have sent considerable summes of money, by some faithfull Mediatour, to the Procurator or to Brother *Philoleau*, and had entreated them secretly to have a care of a child that should be brought with such and such marks? For these having no other design then to conceale their loves, and a certain tenderness for the reputation of those maids whom they have had their desires of, are content to be at the charge of all things necessary for the entertainment of the fruit of their own bowels; and in such cases, the *Jesuits* are not onely no losers, but great gainers, at least so far as the obliging of a good Nurse amounts to. It is not for a person of my quality to read Lectures to the Magistrates, but to discharge my conscience into their breasts, for the publick good. One of the wayes which these coverous horse leeches make use of to remove out of this world so many innocents, is, to make choice of very poore and necessitous women, who forc'd by their necessities to embrace any course to get a little money, undertake to suckle and nurse up these little ones, at such a pittifull rate, that it is impossible but that both nurses and children must starve.

Hence comes it that within a little time after out of pure want of nourishment, the foreheads of these little wretches are full of dirt and earthinesse, their eyes sink into their heads, where there should be cheeks there are onely pits to be seen, their bones start out through the skin, so that at last the fatall morning comes, that the nurses brings them home stone dead and dry as skeletons. Ah Merciful redeemer of mankind, who sometimes out of the bowels of thy infinite love and indulgence saidst to thy Apostles *Mat. 19. 14. Suffer little children to come unto me and forbid them not, for unto such belongeth the Kingdome of Heaven!* Shall it be lawful for a sort of Barbarous and profane wretches, that call themselves Religious men, to make havock of the Estates and lives of so many little ones ba-
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ptis'd into thy Faith, and to starve them in a Christian City, in a time of abundance and plenty, and this in a wealthy hospitall purposely built by the charity of some good men for their entertainment? And all this while their Murderers live upon their cost, and grow fat upon their revenues.

Another way they have to dispatch them, which is no lesse convenient then the former, in order to their design, is, to put them out to debauched women, such as endure a certain martyrdome for their lust and lubricity, in the diseases consequent thereto, and such as in whom the French Pox is a familiar and pardonable infirmity, by which means these little babes come to suck poyson in stead of milk. To which may be added another trick of these cattell, viz. that having left them crying on the ground or in their nests for a long time together, without ever taking them up, it is so long ere they get them suckled by some wholesome and charitable woman, that it is easie for a man to conjecture, nay indeed, to be confident, that they rather wish them dead then alive. The other more mysterious, and more horrid wayes will be discovered to the Judges, when they shall be pleas'd to call them to account for so many children.

What I have further to say as to this point, is, that not content to make havock of the revenues of these little expos'd infants, and to put them to miserable deaths, they have found out a way to gain money in that troublesome employment, and make an advantage of that which they ought to do out of duty. All the world knowes that they have remov'd all causes relating to this Hospitall to be try'd at *Grenoble*, which they have done for two considerable reasons. The first is, because they might not be within the jurisdiction of the Parlement of *Bourdeaux*, which being near might judge of things more justly and with more expedition. The second, that they might the more abundantly milk their purses who were either suspected or convicted of having

having expos'd their children. For, the fear of making a long and troublesome journey, and that with all very chargeable, obliges those, that are either guilty or accus'd, to purchase their quiet with money. I have heard the Lay-Brother *James Philoleau*, through whose hands all these things passe, affirm, that he had received more money in one year since the causes were remov'd to *Grenoble*, then he had done in twenty before. But especially if some Scholler or Merchant falls into their clutches, who either would not or durst not undertake that journey, to make his own defence, they treat him so unmercifully, that they squeeze out of him as much for one child, as they will make to serve for half a dozen.

There's no necessity I should intreat the Judges, to take this discovery, which I have made for the publick good, into their consideration; the blood of these innocents cries more loudly in the ears of Justice than that of *Abel*, and there is no reason in the world that these unfortunate little ones, whom the Fathers and mothers expose to the mercy of others, should be murder'd by the *Jesuits*, and be so miserable withall as not to find Magistrates to revenge their death and ashes.

CHAP. V.

An information put in against the Jesuits of the Incontinency they are guilty of in their Classes,

IT is only for the bright eye of Heaven to shed its rayes upon ditches and dung-hills, without any danger of derogating any thing from its purity or losing ought of the lustre of its light. It will therefore be

be hard for me, either to fasten my own, or direct the reflections of my Reader on the impurities which I can prove the Jesuits guilty of, without running some hazard of corrupting our imagination by impure thoughts. But the God of purity, who expects, that, in order to the publick good, such enormous villanies should be discovered, will preserve us by his grace, so as that we may go through these pitchy reflections of vice and filthiness, without being defiled thereby.

Ignatius Loyola, hath, to speak properly, left behind him but one Rule for chastity, but, because he hath recommended it to his Monks, that they should not propose to themselves, the purity of the greatest Saints, nor yet that of the blessed Virgin *Mary*, but Angelical purity, by keeping their bodies in all cleanness, he hath put them into a despair of ever attaining it. And thence it comes, that not being able to make it appear that they are Angels, for they are but too too carnal, they have discovered, especially of late, themselves to be men, and those not the least inclined to sensuality and fleshliness. The ordinary sort of people who see them converse with so much familiarity with the zealots of the femal sex that come to them, and spend three or foure houres with them in frivolous talking cheek by joll, think them as free from these uncleannesses, as the highest sphere of celestial bodies is from the impressions of the Earth. But these prating gossips, who, under the cloak of devotion and these ordinary familiarities, carry on a lustful love, know very well how much they are given to the flesh, that is, with as little remorse as the crows after the deluge, were to the carrions. You would, from their personations in the business of devotion, infer, that by a certain elevation of spirit they were soaring up into the sanctuary of the Divinity, as eagles do into the bosome of the sunne; but I can, on the contrary, assure you, that the greatest part of these lewd wretches, are

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like those filthy vultures, which by the height of their flight make as if they were sentinels for the safety of heaven, and went a round for the preservation of the earth, when in the mean time they have their eyes fastened here below to seize upon the first carrion or serpent they shall see rotting on a dunghil.

The *Jesuits* ever did and still do make it their business, to perswade these deluded and credulous zealots, that their sect does incomparably surpass all other Orders in point of purity; but for my part, who have lived a long time among them I shall not subscribe to this proposition. Nay, I dare further affirm, that if there be not a greater observation of chastity in other convents, then there is in the *Jesuits* colleges, it must be said, to the confusion of their Institutions, that purity hath forsaken the Monasteries, as the satyrist said long since that she was fled out of the world.

I can, without injury to the *Jesuits* or truth, affirm, that there is hardly any crime in point of lubricity, whereof I shall not prove the *Jesuits* guilty, and that without going any further then three or four Colleges in the Province of *Guienne* where I have lived myself. I will make it appear to all the world, that there is not any kind of Villany known among mankind, which some one of them hath not practised. Let us then begin with the abominations they commit in their *Classes*.

It is a prerogative proper only to God alone to look into the thoughts, search the reins and sift the hearts of men, far be it from me to think of entering into that Holy-of-Holy's, since it is a kind of sacrilege in man to think to examine the folds of that little abyss. But to measure them according to the account they give among themselves of their temptations, it is out of all controversy, that the greatest part of them burne with concupiscence like so many enflamed firebrands. The effeminacy, the lascivious touches and embraces, the pollutions, and the impurities, which are so common
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among the younger students, that they never come any where but they leave the tracks and *indicia* thereof behind them, to the horror of those, that have any, for such miscarriages, are but too too pregnant Arguments to prove their uncleannesses beyond all ordinary imagination. There are among them Regents, that have made it no difficulty to perswade their Scholars to unchast gropings about the body, to raise in them the greater inclinations to commit that abominable filthiness which nature trembles at ; in so much that some of them coming afterwards to be of the Society have accused these Sodomites to their Master of the *Novices*. Here my inke turnes red, that I am forced to write of these filthinesses.

The Colledge of *Limoges* cannot deny, that one of the Regents there, whose name was *Sanguiniere*, having severall times called to him and taken a side a gentle handsome youth, upon the Sundays and dayes of recreation, under pretence of correcting his exercises and compositions, entertained him with amorous discourses, and caused him to feele him with so much passion, that, growing more and more habituall in the mischief, his lust blinded him, and induced him to perswade the young lad to come into the great chaire whence he read his Lectures, *ut inter manus illius se pollueret*, while his fellow-disciples were busy about their exercises in the Classe. I have my selfe, when I was prefect in the Colledge of *Agen*, surpris'd the Master of the fourth Classe named *Francis Mingelousaux*, ardently kissing, and hugging betweene his knees and armes, a young gentleman one of his Schollers. The child, who was innocent, and had not the least thought of his villany, imagined himselfe extreemly much made of ; but had his Father, one of the most generous persons in the Country, had but the least notice of those infamous caresses, what reputation soever the *Jesuits* might be in, he would have cut off his cares for it.

Did I make it my businesse to give an account of all the rest, who during the time of their Regency fall or have fallen into this infirmity, I should in the first place summon in those of the great Colledge of *Bourdeaux*, and then running over the rest one after another, and so ending with that of *Fontenay*, I should discover in every one of them some beastlinesse of that nature. They cannot keep their hands quiet without feeling, nor their mouths without kissing, insomuch, that it is grown an ordinary expression among those Schollers who look more narrowly into passages, to say, that, *such an one, naming him, is our Regent's young Mistrresse*. Those abominable Sodomies which some of their Regents are guilty of, are ordinary, not only in their great Academies, where they have choice to that purpose, but they are also predominant in their smallest Colledges and Residences, so generall are these horrid practises grown at this day in that Society. Two young Schollers of the litle town of *St. Macaire*, made complaint to their parents, and the Parents to the Superiour of the place, that one *Gervase*, their Master, had forced them, and gave such a particular account of the place, the manner, the circumstances, that it would have been no hard matter to have convinced him of Sodomy. *Christopher Penaud*, prefect over the said *Gervase*, is an irrefractable evidence of this conviction, since that he was the person appointed by the Rector of *Bourdeaux*, to make true and secret informations of the businesse. There are some persons of the highest quality, in *Bourdeaux*, who know, that *Leonard Alemay* hath caused them to be untrussed, out of no other designe, then for to contemplate their nakednesse. Then to whip them deliciously and wantonly with the hand is but a pastime with these infamous Gomorrheans, whom God will no doubt provide a fire for, if they do not reforme themselves of a sinne which covers nature with shame and confusion.

CHAP. VI.

A Second Bill put in against them for their Impurities in their Visits.

Philip the second, of Spaine, the grand Protector of the Jesuits, and a prince of a very excellent wit, having one day a mind to be a little pleasant with them, asked them how it was possible they could be *chast*, when they had the liberty of private and familiar entertainments with all the fairest *Ladies* of his proud Court? We have, replied they (taking the relation upon the credit of their own Historian) a certaine *HERBE*, which we alwayes carry about us whereby we avoid the dangers and temptations of impurity, and overcome all the assaults of concupiscence. Being very much pressed by that ingenious Monarch to give him the name of that *herbe*, they answered, that it was called *the feare of God*. But I dare assure you, that, if they had it then, I am certaine they are now so far to seek for it, that they have not so much as the seed left, and that it is long since it hath grown in their Garden. Let the Reader judge by the following discourse whether, before they go out of their Colledges, they remember to take along with them that excellent preservative of the *Herbe*.

It is then in the first place to be observed, that the greatest employment, and the maine businesse of the *Rectors*, as soone as they are arrived to that office, is, to separate as it were whatever is excellently scattered up and downe the Tribunals of the other Confessors, to make for themselves a grand Court of Justice, where there are not to be admitted any but the flower of all the young Gentlewomen of a City. To bring this to demonstration, it will cost a man but a quarter

of an houres reflection, that is to say, but the paines of casting his eye one Sunday on the Shriving seat of a *Reſtor*. One of the inventions they make use of to draw these silly ſheep into their fold, and to decoy these innocent Doves into their Dove-coat, is to ply them with so frequent viſits, that many diſcreet men are ſcandalised thereat. 'Twas an accident befell *Peter Guales*, during the time of his Reſtorſhip in the Colledge of *Bordeaux*, that he was so ſtrangely beſotted with that kind of fondneſſe, that he could not spare so much time as to be preſent at the Oration of the Regents, upon the renovation of Studies: as conceiving that little time, and so precious in reſpect of the glory of the Colledge, better employed in effeminate viſits. It was proved againſt *Franton Gadault*, Reſtor of the Colledge of *Fontenay*, and *Peter Requier* his ſucceſſor, that they had viſited Ladies of eminent quality (whom out of the reſpect I beare them I ſotbeare to name) for whole yeares together, five or ſix times a week, ſays, many times once or twice a day, and the more to blind their lay-Brethren, leſt they might take notice of that exceſſe of familiarity, as they had the power to take into the City with them whom they pleaſed, ſo they every time changed companions. Can any man be ſo loſt to all obſervation, as to imagine, that, if the magnetick force which drew thoſe uncleane Birds thither were not lodged in the Sex, they would beſtow three or ſoure houres every day upon the cultivation of their Soules, when they do not take their ignorant Brethren into their Chambers to entertaine them with a word of God, once in a month.

I am very much troubled, that the qualities of the perſons I ſhould deſame by my writing, obliges me to conceale abundance of miſdeemeanours, whereof the diſcovery would make husbands run hornemad, and prove the deſtruction of thoſe ſilly women, whoſe honour had yet been unſtained, had it not been for thoſe inſinuating Villaines, *Father Dancereau*, one of
their

their Order, dares not deny if he be juridically interrogated, but that he hath confessed to me, that a *Jesuit*, whom he forbore to name, had abused a young Gentlewoman, in the little space that was between her bed and the wall, shee pretending her selfe to be sick, and he, that he was come to visit her, and comfort her with discourses of devotion. Father *Anthony Rasul*, of the same Society, hath declared to me, that he had observed the same thing through the distances of the curtaines, at a house in *Poitiers*, where Father *Bonner*, was upon a visit, to take the same pleasure with one of his penitents. The same F. *Rasul* repeated to the Superiours, that coming out of a garden into which he went to say some prayers, he had found one of their greatest preachers, locked into a Chamber with a married Gentlewoman; and had surpris'd them in so much disorder, that the Woman, who came to open the doore, was as red as fire. At the first beginning of the Colledge of *Fontenay*, when the *Jesuits* went single; one of the Society, whose name was *Galopin*, who was come thither out of the Low countries, being transported by a strong temptation to go into a house to visit a maid, took her at advantage, and fastened on her, contrary to the ordinary caution of those Zelots, with so much earnestnesse, and withall with so much hazard of being discovered, that he was surpris'd in the action. *Francis Robin*, one of the most prudent men of their Order, made it very much his businesse to cover that ignominy; But the businesse broke forth with so much violence, that, notwithstanding all his prudence, they were forced to translate *Galopin* thence, to smother the scandall as much as might be.

Gilbert Rousseau, being upon the Mission at *Nerac*, had such frequent conversations, and that with so much privacy, both as to active and passive visits, with his *Taundresse*, that at last she was with child by him; but in some measure to conceale so notorious a villany,

committed in a City where the reformed Religion was publickly professed, as being such as must needs have tended much to the disparagement of the Jesuiticall Apofile, a blind report was scattered about the place, that the Ministers of the Reformation, had purposely invented the calumny, the more to discredit their Adversary. But the thing hath been made so demonstrable since, that, being my selfe about six years since at Monsieur *Mombet's*, (who shall justify all I say as to this particular) in the parish of *Cerignac*, in the Diocesse of *Condom*, in the presence of severall persons of quality, and two *Jesuits*, who were upon the *Cardinal Mission* with me, a Gentleman then present proved the thing so clearely, that we were all at a losse what to say to it, and had no other reply to make, but that it was no hard matter to invent a calumny against a Vertuous man. The Fathers, *Dominick Mombet*, and *Peter Desseinier*, of their Society, my Collegues at that time, can witnesse, if they dare, with what constancy, and by what testimonies and arguments that person of quality made it evidently appeare, that the wench had been cajoll'd by that *Jesuit*, who notwithstanding his being guilty of such an infamy, is neverthelesse thought fit to be at this time their *Provinciall*.

If I should now affirm that *John Delvaux*, one of the most eminent Confessors that have been for these twenty yeares in the Colledge of *Bordeaux*, had departed from *Graves les aigrieres*, whither he was sent, to go, in the day time, all alone, to see a wench that had a very ill report, I have my evidence ready to prove it, *John Ricard*, and *Francis Ducreux*. For when these two lecherous Elders, had sifted out of the poor wench by way of confession, (let the world but consider how far these people are to be trusted with a secret) that *Delvaux* had often had the use of her body, they accus'd him to the *Provinciall*, and prov'd the crime, not so much out of any zeal to justice, though the Confessor were really guilty, as out of an implacable emulation.

emulation, which they were both possess'd with, to see him acquit himself of his charge with more reputation. I shall say nothing of the beastly actions of *James Beaufe's*, though they are notorious enough, in his Visits of *Beard*, and for which he hath begg'd pardon on both knees of *Arnould Bebyre* his Provincial. all. I forbear to mention the disgraces and infamies which this Brother *Coadjutor* frequently fell into, one whereof was that, having gotten one of their Tenants maids with child, he was by the judgement of those that had the businesse under consideration, posted of a sudden from the Colledge of *Agen*, under the name and in the habit of a servant, to vindicate the reputation of the Colledge, against a confident wench that brought them a child, and layd it at the Gate. Nor shall I much insist upon the freedome which many Jesuits take in their ordinary conversations, to touch the cheeks, feel the breasts, and put their hands into the pockets of women, as being faults, that, truly considered, are indeed great, but, compar'd to the enormous lubricities I have yet to relate, veniall peccadillo's.

The history of *Father Olive*, a famous preacher among them, might very well passe for an absolute Romance, were it not as notorious, and well known in the Order, as the Sun is in the Firmament. A certain wayting gentlewoman whom he had cajoll'd into the profess'd house of *Bourdeaux*, and had often seen in some corner behind a doore, gave him a meeting at *Port de Sainte Marie*, about two Leagues from *Agen* where he was wont to preach in the Lent time. Love, who is many times guilty of childish inventions, the more to conceal himself, put it into his head to give out, that she was his Neece, and, to the end he might have the enjoyment of her with more freedome, to pretend, that she was come, to give him an account of some affairs of consequence relating to their Family, and to entreat him to go along with her into the Coun-

try after he had made an end of preaching, to take some order about the division and settling of certain Inheritances. The Lay-Brother, *John Testis*, by name, but not such in effect, was not sensible of the personation, but thought it a great matter of edification, to see that the Gentlewoman was disposed into a chamber by her self, though in the same Lodging, and submitting his judgement, by a blind obedience, to that of his superiour, imagined that all the familiarity he saw between them was no more then might be between *Uncle* and *Niece*. To give an account of all the triuall busineses and Embassies wherein this crafty companion employed the poore Brother, that he might with more freedome prosecute his enjoyments with his dear Niece; The journeyes he put him upon thence to *Paravis*, whither he could not go without crossing the River, to the end the Preacher might have the more leisure to discharge himselfe in the afternoons of the burden of his Sermons into the bosome of that impudent strumpet; the commands he layd upon him to go to bed betimes, under pretence of Charity, that he might slip the more imperceptibly into the chamber of his minion, these I say were shifts and evasions that were mysterious to the poore ignorant Brother, till that being questioned by the Superiours at his return, where he had left him, he began to comprehend them, and was satisfied the Niece was no better then she should be, that is to say, a common Wench. What do you imagine Readers of these stories whereof you had not the least suspicion. If you have been so mistaken, as to think the *Jesuits* much to be celebrated for their chastity, be undeceived as to that error, and assure your selves that they, by their insinuations and compliances seduce more women and maids to naughtinesse then all other Monks and Priers besides. I have understood from one of the Order that had been admitted to the profession of the fourth
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vow, that a woman address'd her self to him, saying, that she was much courted to a carnall kindnesse by certain *Priests*, but that she was resolv'd not to affect any but *Jesuits*, for *they are more discreet and circumspect*. I know the wife of a Lieutenant Generall of a Maritime place, whom for the respect I beare him I name not, who hath had some secrete dealings with a *Jesuit*, a great Philosopher. I know that of a Kings Attourney in the same City, who takes occasion too too often to invite into the Countrey her ghostly Father a *Jesuit*, a person infamous for his uncleannes in *Limoges* and *Perigueux*. Were it as pardonable in me to name the great Ladies, as it is for me to give the names and surnames of these zealous stallions, I should make Gentlemen tremble. Presidents shake with indignation, Counsellours blush beyond their Robes, Advocates change colour, nay, Treasurers and Governours of Frontier-places look pale upon the business. But I must here do that out of discretion which the *Persians* do in their ceremonies, put my finger upon my mouth, and admire these inexpressible Mysteries.

CHAP. VII.

A third Bill, of villanies, committed by the Jesuits in their Churches.

TIs a wise saying of the great *Augustine*, because God is every where by reason of his immensity, there is a happy necessity lyes upon us to live according to the rules of Justice and right reason, since that whatever we doe, is done in the presence of a God who is a just judge, and sees all our works. There is not any place either sacred or profane where men may take a permission to defile their

their bodies: but a filthy action, which were simply a sinne done in some places, becomes an enormous crime, and a monstrous sacriledge committed in the *Church*. That man, whatever he be, who is guilty of any thing of insolence in the Temple, is a criminall, but the Romanists are much more reproachable as to this point then we are, when they prophane their Sanctuary. For since it is the generall belief among them, that *Jesus Christ* resides presentially in body and soul under the species of bread, which are preserv'd upon their Altars, it must needs follow, that, when they come to commit uncleanneses in those holy places, they are not simply thought to have sinn'd in a Temple, where God is ador'd, but also in the very sight, and in defiance of *Jesus Christ*, who, in flesh and in bones is in their Tabernacles. I have already satisfi'd the Reader that the Colledges of the Jesuits are so many Cages full of the uncleanest sort of birds, I shall by the ensuing stories discover how farre they are chargeable with sacrilegious villainies.

I cannot medle with these common shores of lewdnesse, but that the more they are stirr'd the more they stink; but I must run the shame and inconvenience of it, that people may take the more heed thereto. Let it then be observ'd that the most ordinary place where they act their more lascivious parts, is the *Church*; when they are any where else, they have companions, and their presence racks their wits to find out a thousand shifts and inventions to avoid suspicion, and elude the observations of those *Aristarchus's*. But in the Church they are alone, with their sweetings, the founder of their Sect having it seems been of a pious perswasion, that the veneration of the Altars would be a sufficient preservative against all abominations in that place. Thence hath it happened, thence does it, dayly happen, that of the house of Prayer they make a denne of Thieves, for there lyes the scene of their lascivious discourses, venereall embraces and feelings,

feelings, and the mutuall pledges of reciprocall affections, insomuch that, were there a necessity their temples should be sanctify'd by new consecrations, according to the Canons of the Church of *Rome*, when any uncleannesse hath been committed therein, it were but requisite the Churches of the Jesuits should be new consecrated once every eight dayes. Of above fifty instances I could produce hereof, I shall insist but on three, that so I may the sooner disengage myself from these polluted and infectious places, and come into a little fresh and wholesome aire again.

Maniam, the most illustrious and most admired Preacher that the Jesuits have produc'd these twenty years, of those that have come up into the pulpit of *S. Didiers* at *Poitiers*, is one of those many that have profaned their Chappels. This abominable wretch having made it his design to go and divert himself after his Sermons, with the Procurator of the Colledge, in *Ligué*, prevail'd so far, by soothings and flatteries, upon a simple devout wench of the Town, that he perswaded her to give him a meeting in the Monastery, appointing the place of rendezvous to be the Church, where they were surpris'd in strange postures, and that in the very act, by Father *Morin*, who cannot deny what I now affirm, unlesse he at the same time acknowledge himself a Detractor, and expect to be accounted such, by above three hundred Jesuits who have seen the depositions made by him, to the Provinciall *Jaquinot*, to prove *Maniam* guilty of that filthinesse.

We shall not need to travell far to meet with an abomination of the same nature. A man knowing but what is done there, would think that the Churches of *Poitieu*, are design'd to be the denues of these Thieves and the receptracles of their Sacriledges. Let us but fall down into the town of *Fontenay le-Compte*, and look into the Church of these good Fathers there. An honest Merchant of *Poitiers* coming one morning about a quarter of an hour after foure (it being
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one of the longest dayes in Summer) into the Jesuits Chappell, heard distinctly a certain stirre and noise of a man and woman that seem'd to be struggling together behind a partition of wood upon the very place where he was addresssing his Devotions to God. Being fright-ed at the strangeness of the attempt, he made a little noise, and putting himself into a posture to see if any one appeared, he heard the morion of a man, who rais'd himself very gently, and sunk down to observe whether any one had over-heard them, the Merchant had a little glimpse of his countenance, so far as to perceive that his beard began to turn grey. He would have gone immediately into the Colledge to give notice to the Superiour; but his businesse calling him away to *Rochel*, afforded him not the leisure. But that his proceeding might be thought the more considerate in order to the discovery of this crime, he resolved to be guided in the whole management of that affair, by the direction of a Confessor, who being satisfied by the relation of his Penitent that the offence was manifest, oblig'd him to give an account thereof to the Superiour of the Colledge, which was accordingly done. *Fronton Gadauld*, then Rector there, though gall'd in severall places of this book, if he hath any respect for the glory of God, dares not but acknowledge that this story was related to him. But if he hath the confidence to deny it, the greater would be my trouble to convince him, by the testimonies of *Toussaints Dancereau*, and others, to whom the businesse was communicated, the Confessor of *Rochel* who gave the advice, the Merchant who discover'd the deed; and all these, as being such as had seen and heard what past, are sufficient security for what I say. The greatest suspicion lay upon the Porter of the Colledge, but out of a feare that any one of the consultation, nay, haply the Rector himself should be found the party guilty of the transgression, the business was immediately smother'd and swallow'd down, that the maxime should be observed, *si non castè saltem cautè*, In

In the same Colledge was found *John Surin* lockd in the Sacristy with a young Gentlewoman, whom he loved, doing his devotions to *Venus* just behind the Altar on which they pretend to adore the God of glory, if a man would measure them according to the principles of their believe. What a horrid defiance of heaven must it needs be for a man to wallow in the mire of abomination at the very feet of *Jesus Christ*! Some Ladies of quality have made their complaints to a discreet man of their Order that *P. Reignier* had, by his beastly interrogatories, provoked them to sin in their Confessions, & by asking them whether they had, in their venereal enjoyments, used such and such postures, that he had *Aretine*-like instructed them to practise those shamefull villanies which they should never otherwise have thought of.

This last mentioned Jesuite, a man guilty of much more malice then subtlety, and who for the mediocrity of his abilities, had no other injoyment then that of instructing of women, and entertaining them in their visits with Lectures upon the diseases of the *Matrices*, was so fervent, while he was Rector of *Fontenay*, in getting to him loose women and common prostitutes under pretence of endeavoring their conversion, that he employed the solicitations and perswasions of the good and innocent to bring them to him. But the time he took to converse with them in the Church, was, when all the Masses were ended, all the people retired, and all the Jesuits at dinner, which rais'd very pregnant suspicions, that he called them, not so much out of any design for their conversion, as out of lustfull desires to be dealing with some of them, as being then at liberty to do what he pleas'd, in regard there were none to take notice of his demeanour. Which carriage of his being observed by the Fathers *Dancereau*, *Le Grand*, *Veries*, and my self, who then preached in that town, we made some stir about it, so far that one of the forementioned gave notice thereof to the Provinciall that some course should be taken therein.

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Let them discover, if they have the confidence to speak without taking time to do it, what it was, that caused a Brother, whose name is *Miroart*, to be sent away from the sacristy of *Bordeaux*, if it were not for being assistant to the Rector of the Colledge in a design which the said Rector had to enjoy a woman at leisure in the Chappel of *S. Magdalene*, *John de Rhede*, a Jesuit, who surprised them in the exaltation of their pleasures, will swear it, not to take notice by the way, that he himself hath a bastard in *Bordeaux*, as it was very innocently related one day in the height of recreation, by a most discreet Regent of *Fontenay*, named *Theophilus David*.

In a word, though I had the strength of *Hercules* to cleanse these Augæan stables, so to discover to the world the horridness of their Abominations, ten years time would be too little for me to cleanse and purifie all the Churches they have defil'd in *Guyenne*. The walls of the Church of *Xaintonges* blush at their impurities, and if the paving and pillars of its chappels could speak, I should produce bloody accusers, to condemn the *Survins*, the *Dugrenes* the *Beaufés*'s, that have blemished them, before the throne of God. The Church of *Limoges* is infamous for the lascivious conferences that pass there; that of *Agen* is full of pollutions, and infected with sacrilegges. Nay, they have not spared even those of *S. Macaire*, and *Marennes*; but they also have suffered upon their seats, in their porches and corners, unseemly and dishonest actions. Many women and maids have been frightened in severall places to see *Jesuits* going presumptuously, and without any fear to the Altar, clad in their sacerdotal vestments, after they had in their Confession-seats entertained them a long time together with Love-discourses, and discoveries of the earnestness of their brutall passions. O thou God of purity, when wilt thou enter again with the whip of cords in thy hand into the Temples, to drive out thence these buyers & sellers of Doves? How long wilt thou suffer these incestuous wretches, to make a Brothel-house of thy Sanctuary, and
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under the mask of devotion, to make a prey of chastity, in those very places where it should find the greatest refuge and protection.

CHAP. VIII.

A fourth Bill of Venereall uncleannes committed by the Jesuits in their Houses.

There is no crime so hidden, saith *Jesus Christ*, but at last it cometh to light. The Order of the *Jesuits* may be said to have been for some yeares like a spacious field covered with snow, the whitenesse whereof concealing equally the beauty and the dirtinesse thereof. But now that the Sun of righteousness hath darted his more perpendicular rayes upon that delicate whitenesse, and comes to dissolve that pretended snow of Sanctimony, he with the same labour discovers their filchinesse and dunghills. Thousands of times, have I heard the most tender of the reputation of the Order, expressing themselves to this purpose, That, if any one of those who quitted the Society should discover the story of *Petiot*, our disparagement in the world would be irreparable. If it so happen that the infamy will reflect on them, it shall be by accident; for my part, I have no other designe then the furtherance of God's glory and the edification of the publick, in the discovery of that crime.

Stephen Petiot is a person, for his excellent endowments, of very great reputation in *Guienne*, and one that hath ever been accounted among those of his robe, for one of the most modest and reserved. The Panegyrick which he writ, when he taught Rhetorick at *Bordeaux*, upon the taking of *Rochell* gained him a great fame; and those employments which the Provinciall have since put him upon, by making him Preacher in the most eminent pulpits, have made his person highly considerable. I am here to intreat the

the Reader to take notice, that the story I relate is not to discover the miscarriage, of some drudging Brother, or of some unfortunate student, forced to cast anchor by a sad *ingeniſtitium*, in the first or second yeare of his course of *Theologie*, or yet that of some *formall Coadjutor* or *Assistant*, that is, such as are not of any rank or reputation among them, but that of a Jesuit, that's one of the Bell-weather's of the Society, as they expresse it, a man that had taken the fourth vow, an excellent Humanist, and famous preacher. Vices appear with greater lustre when they are found in the most eminent men of an Order. This illustrious man was of the professed house; preach'd at the Church of *St. Projeſtus*, in *Bourdeaux*; and because he would not be thought idle in the intervall between *Advent* and *Lent*, he sometimes went to the confession-seats as others did, rather out of thoughts of diversion then devotion, and more to fasten on some prey then to convert sinners and instruct soules. A voluptuous person prosecutes his insatiable desires where ever he comes, even through grates and lattices. This man who in the Pulpit seemed to be a Saint, and was an *Asmodeus* in the thriving-seat, cast his amorous eyes upon a little brown lass, that had cast her selfe at his feet, to disburthen her selfe of her sinnes, and at the first sight took so much fire at the eyes and eares, when he look'd upon her, and heard her speake, that, contraty to the first intention of the wench, he sent her away loaden with more crimes then she had brought thither. The first scene of this wanton Comedy, was, by crafty insinuations to engage the wench to give him a meeting about the time that the *Jesuits* are at Table, that he might have the opportunity to entertaine her between two doores with more security and freedome. The wench, who it seems, was somewhat in necessity, considering she was a servant of some quality, finding her self so much made of by a person whom she heard every where celebrated for his great worth, thought her selfe

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in a faire way to happinesse, and reciprocally conceive d so much tenderesse and affection for him, that shee was no lesse punctuall to meet him at the place appointed, then the Sun is to blesse our Hemisphere with the gladsome day at the ordinary houres. To describe the litle shifts that passed between these two Lovers, and the mutuall caresses wherewith they entertained one another during that litle leisure, would take up too much time, it is no hard matter to imagine, considering the violence of their passions, what might be the effects of their first meeting. There needs therefore no more be said, then that there was no manner of feeling, which the wench did not freely suffer from him, nor any pleasure which shee received not from him, even to the closest embraces. One thing only there was that much troubled them; that is, they were obliged ever and anon to go and see if any stranger came neer to disturbe their enjoyments. In a word, not to defile too much paper with so nasty a story, the wench hath since related to three or foure *Jesuits*, that *Petiot* had kissed her, embraced her, felt her, &c. Nay so far as, that, *effundens semen in manum eius*, (O excesse of abomination!) said to her, See my dearest, *ex quo Luto nascuntur homines*. The author of the book called *the Desirer*, had not certainly ever read or heard of such stories as these, when he said that the Porter of *Monasteries* was a venerable ancient man whose name was, *The feare of God*. Were he to write now, he would certainly except the Colledges of the *Jesuits*, which though they beare in their frontispieces, the name of *JESUS*, crowned with thornes or beames of light, do not put those that live within them ever the more in mind to imitate the purity of the Virgin's Son.

Let us now go into the house, and see what mischief they did there, when they were so wicked in the Entry. This great Preacher, that he might have the greater opportunity to study, had a chamber by himselfe, as
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some distance from those of the rest, that had a lock to it, which the provinciall *Jaquinot* had purposely caused to be furnished for him. Imagining with himselfe, that he might easily bring the wench thither, and there enjoy her without any danger, he perswaded her to disguise her selfe. Shee took his advice, reckoned with her Mistresse, quitted her service, bought a hat, and a canvasse suit, such as should fit a litle country lad off her pitch, went into a vineyard, cut off her haire, put up her maid's cloaths into a pacquet, retaining the upper part for a wascot, put on the boyes cloaths, and getting a bundle of litle walking sticks, pretended to bring them to that *Jesuit*, who it seems had a curiosity, by way of recreation, to marke them in severall places with a hot iron. He who wandred about the Church in expectation of her coming, according to the appointment between them, came immediately to entertaine her, and receiving her as the servant of a Country man that was wont to bring him sticks, brought her without any danger into the Chamber.

What Rhetorick were able to expresse the mutuall satisfaction of this amorous couple, to find themselves so fortunate in so presumptuous an attempt? Their passion, which till then had been much abated by obstacles and difficulties, broke forth now like an impetuous torrent, that hath overturned the bankes that opposed its violence: and the reciprocall expressions of kindnesse that past between them, were proportionable to the former hazards they had run through. Yet were not their Loves like those subterranean Rivers which slide silently and are out of the sight of men. 'Tis decreed that women should not keep any thing secret, no, not their owne shame and abominations. This wench went and made her confession to *Nathaniel Sicbard*, a Jesuit, and gave him an exact account, even to the least circumstances, of all the actions that had passed between the four walls of that Chamber; nay, out of an excesse of stupidity or malice, gave him

him liberty (as he alledged, for that I appeale to himfelfe) to make what advantage he thought fit of it. Thefe scrupulous Hypocrites, whose bralen confciences will not ftretch to the leaft difcovery of thofe defignes, which are communicated to them in Confef- fions, tending to the murdering of Kings, make no difficulty to betray the fecret of the fame con- feflion, to ruine their Brethren, efpecially if they be of a more eminent quality and greater abilities, as this man was. *Pitard*, who was not very backward as to amorous inclinations, when, during the time of his refidence at *Rochoir* he got a Gentlewoman to come every night to his Chamber to dance, had, out of prudence, forborne to take any notice of the mif- demeanour, which this unadvised Confeflour had re- vealed to him: but the wench, miffing her enjoyments with *Petiot* (who had been fent to accompany the Bifhop of *Xainftes* in his vifit) began to talk very loud, and had a fecond time declared in Confeflion, to *Peter Thomas*, that fhe had lived eight daies within the Pro- fefled Houfe with that Preacher, and gave out, that fhee would acquaint the Bifhop of *Bazas* with the bufineffe, if they gave her not the fumme of mony which he had promifed her when he tempted her to naughtineffe.

This fecond Confeflor kept the fecret of *auricular confeffion* no better then the former, for he came to *Francis Labrouffe* and myfelf, who were then his Col- leagues in the *Cardinal Miffion*, to afke our advice how he fhould be have himfelf in a bufineffe that was likely to derogate fo much from the reputation of the Society. Our advice was, that it were requifite the wench related by way of ordinary difcourfe, what fhe had faid before under the fecret of Confeflion, otherwife it were to commit one evill by difcovering another. The wench, upon his perfwafion, did it, and declared the bufineffe to me with fo much conviction and in- genuity, that I could not make the leaft doubt but that
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shee had been in that Chamber. Shee gave an exact account, through what Galleries she had passed, told how many stories there were to go up into it, what kind of closet there was within it, how the bed stood, what stufte and what colour the furniture was of, what chaires and stools were there, what pictures, nay, what the length of the sheets, what she did eat, what drink, what Fathers came to visit her beloved, where she hid her self while they stay'd in her shepherd's habit, what flights and shifts the crafty Jesuit was forc'd to make use of to carry them elsewhere, &c. In a word, of all those that have been acquainted with this story, I have had the most exact relation of it, and though I was at liberty to reveale it to the Superiours, yet did I smother it, not without much trouble in conscience, to see so many impious wretches betray a double secret, viz. that of nature, and that of Confession, meerly to seeme Hypocritically zealous, and observant of an Institution, prejudiciall to publick Fidelity. What I did then, out of prudence, as being a *Jesuit*, I now, being none, think it no lesse to declare. This wench was a servant, in *Carnan-street*, in *Bordeaux*, borne in *Reole* in *Bazadois*; she was sister to a poor woman that had a blind man to her husband, and lives neere the Church of *St. Michael* at *Reole*, and when we were upon the Mission, at the same time that she threatned *Peter Thomas* so much to divulge these villanies, she was in service with the Regent of that place.

From this short relation the world may easily judge, whether that house dedicated to *Saint Francis Xaverius*, which these Hypocrites of the Society by an Antonomastick expression call, *The holy House*, does not rather deserve the name of the most eminent Brothell-House in the City. No doubt but it will be thought such by those that shall call to mind what I have said before of *Rousseau*, who was the superiour of it, of *Olive*, who had some relation thereto, when he played those

those noble pranks at *Port-Saint-Mary*, and of *Peter Guales*, who was one of the most famous Confessors there. May it be the pleasure of God, out of his great mercy to open the eyes and apprehensions of the Magistrates of *Bourdeaux*, who, by the multitude of their Charities, entertaine so many *Religious Satyres* in the heart of their City, to take notice of these things.

Had I not confin'd my selfe to give an account only of those things that happened in *Guienne*, I might relate the story of that Rector of *Languedoc*, who tooke in a poore blind woman that was begging almes at the gate, kept her secretly in his Chamber for three months together, till at last, being cloy'd with her, he put her into an *Hospitall*, with great promises to come and visit her, and to do great things for her. The wench, discontented at this, discovered the villany, and to prove it to one of the Congregation where she then was, she said to him, You came to give him a visit such a day, and spoke to him of such and such a thing; I was then in his closet. But I shall observe the limits I have prescribed to my self.

CHAP. IX.

A fifth Enditement, of the lascivious Villanies committed by the Jesuits in their Itinerancies, and Country-Houses.

Great fires have many times their beginning from the miscarriage of a single spark. A sparke begets a flame, a flame devoures all it comes at, so that

that a populous City, such as was sometime that of Lyons, is turned to ashes in a night. Carnal Love hath in it much of the nature and qualities of fire, it ever gaires where it takes, and growes greater still as you supply it with matter. That of the Jesuit Petiot which from small beginnings grew up to that height of insolence we have mentioned, set his heart so prodigiously on fire, that he came not any where, but lay he more or lesse scattered the sparkles thereof. Before we come to speake of his uncleanneses in his journeyes, it will not be amisse to find some thing for the Reader to employ his consideration about by the way.

There are two sleights which many Jesuits do now make use of, and have done formerly, in order to the enjoyment of their Loves. One is, to get themselves invited by their Confidants into the Country, that so they might enjoy them with greater privacy, or that they might thence send for those women whose company they were desirous of. The second is, to make their advantages of their journeys, that is, to order things before-hand by their plots and secret correspondencies, that some blind Inn by the way, some tenants cot, nay, it may be some ditch may be the place for them to satiate their brutall inclinations. The examples which they have furnished the world with of this nature are so numerous, that, of foure that go abroad to take their recreation, there hardly ever returns two, who have not committed some uncleannesse or other. The liberty of walking, the conveniences of being at a distance from their companion (if they have any) the opportunities of garden walks, groves, Chambers, lodgings, the severall places, into which they are purposely disposed in the night time, the long and passionate conferences, after the satisfaction of delicate wine, and provoking dishes, are so many favourable assistances to heighten their desires, and accomplish the expectation of those that love them.

I would not have any man to inferre hence, that my meaning is, that all those who invite them, do it out of a design to bring them into the occasions of sinning; no, I know there are many persons of honor and quality, who when they invite them, have no other end in it then that of obliging them, and giving them an honourable entertainment and diversion. But I say, that those Jesuits who lay plots to get themselves invited, and the women that invite them, are not alwayes guilty of that purity of intention. *Guales, Penot, Cadiot, Biroat, Henry du Chesne, Alemay, Delvaux, Dufresne, Reignier*, and other Jesuits, whom I name not, have made their addresses to servant-mayds, have had designes upon the Mistresses, have had dealings with the young gentlewomen where they came, nay, have made use of their *Agnus Dei's* and their beads, as baits, to draw in the innocent and the simple.

I know some that have procured invitations into the Countrey, to a place where there were Nunns, in order to the recovery of their health, and, under pretence of devotion and spirituall communication, had inter-currall dealings with them; and those I could also name, if the respect, which I owe their Friends did not prevaile with me to forbear. And if it be further considered, that many of them continue in those houses of recreation, six weeke and two moneths together, he must certainly be very hard of perswasion, who will not inferre, that such a long time cannot but produce abundance of dalliance and Love tricks, since it is well known they are a sort of people, very delicate in point of diet, tenderly brought up, and much in the respects of all manner of persons.

Nor do they make lesse advantages of their journeying up and down to promote their Loves. The greatest part of their Procurators, who, by reason of their occasions are many times forced to ride on horseback, have, in the Innes, as they passe, their

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wenches *layd*, ready to entertain them in their severall stages. The Colledge-money will not stick too close to their hands, now is it squander'd among their drabs, who are feasted upon the charge of the Community. The Rectors, who, out of a consideration of *decorum*, would think themselves obliged to take a companion along with them, if they went a foot, purposely to avoid that incumbrance, will needs ride, though the journey were not a quarter of a mile out of the City, purposely to visit their female acquaintances up and down with greater freedome. The orders and provisions made in such exigencies by the Provincials to be observed in their visits, that is, the obligations of taking companions with them, whether they were invited or travell'd abroad, sufficiently discover the infirmities of times past, and the necessities of the present. Certain Pastors of *Bardenac* found, not long since, one of their *Coadjutors* with a beggarly drabbe, *digging* in a ditch; and at *Tulle*, was Brother *Constand*, found by the inhabitants, busie with the Bakers wife of the Colledge, in the vineyards. The famous *Petiot* from whom we have all this while digressed, shall make this chapter good measure, that so, of thirty whom I could name, his single example may serve the turn.

An amorous Monk is like a stone-horse got loose, when he is once out of the walls of his Cloister. This *Petiot* being commanded to go to *Pau*, to preach there in the Lent, made his journey thither very famous by the wanton pranks he play'd by the way. There is a multiplication of wickednesse, when holinesse and devotion are made cloaks to cover it; and when piety is made a stalking-horse to commit adulteries. This lascivious Gamester having a desire to enter the tables of a young lasse of *Xaintonge*, one of his Penitents whom his teeth very much watered at, gave out, that he would not go out of the Countrey, till he had done some devotions at our Ladies Church
of

of *Verdelais*, and out of an excessive of ghostly kindnesse, profered the Maide, to receive her confession and to say Masse for her in that place, if she would beare him company thither. Pilgrimages are never so meritorious in the apprehensions of young wenches, as when a Monk hath the manngement of the Devotion : she accordingly took the proffer for an extraordinary favour. O that the poore lasse had but had the least mistrust of the lewd design the Villain had upon her ! He had prepared a bawdy Solicitrix to go along with her, that is to say, had gotten a shee wolf to keep company with a sheep, and they both played their parts so well, that after they had gone two leagues upon the river of *Garonne*, they all landed with a design to lie one night by the way. I am asham'd to discover these impious practices of a Body, wherein I had lived so long ; but the obligation that lyes upon me to promote the glory of God justifies my revelation of these impurities.

This old bawd, who had, while they were in the boat, by her impudent discourses craftily endeavoured to raise lascivious thoughts in the maide, was resolv'd to bring her lewd solicitations to some effect, when they were gotten close into a chamber in the Inne. For having by thousands of sleights and wanton insinuations somewhat enflam'd them both, she took occasion to leave them together, under pretence of taking some order for Supper. But, as the Jesuits ill fortune would have it, he met with a *Susanna* that maintained her chastity very resolutely ; for having through feare suffered thousands of kisses and caresses, she at last bethought her of God and the dishonour she was ready to fall into, and so frustrated the Stallion of his expectation, in such manner, that he was forced to satiate his lust by an evacuation with the Bawd. Upon her therefore he satisfied his brutish passion, even in the presence of the Maid,

with such expressions of Lust on both sides, as might have forced impudence it self into a blush. The heat being over, he comes a little to his wits, and would needs lay a strict charge upon the maid, to keep all secret whatever she had seen. Shee did so for the space of fifteen dayes, but at last being much troubled in conscience, that she had given way to some lasciviousnesse, she went and discovered the whole businesse to the Superiour of the professed House. And this was the first pranke he played in that journey.

But one depth calleth upon another. Those that once suffer themselves to be enslaved and trampled on by that tyrannicall passion, never leave sinning. Let us see what becomes of our Confessor, after this excellent and devout pilgrimage; we find him travelling towards the City of *Pau*. Being come there to the House of Madame de *Mornas* or *Mombas*, (a family of as great blood and Nobility as any in *Beard*) with *John Francis Marin*, who had overtaken him at *Macaire*, the wayting gentlewoman of that Lady raised such flames of Lust in him, that he watched his opportunity to get any one of them aside, as a curpuse would do the criticall minute to give a man a cast of his office. He that hath a mind to do a mischief layes hold on all occasions conducing thereto. The first exploit of impurity which this shamelesse man did, was, just upon his coming from *Masse*, to run up his hand under the smock of one of the Maids, that was going up staires before him, saying to her, *Take heed, fairest, you lift up your legge too high*. The second was more dangerous, considering the discreet manngement of the businesse. For having understood by some questions he had made to another, that she was to goe away from her Mistresse; Come, said he to her, bring me pen, ink, and paper, I will recommend you to the service of a President's Lady in *Bourdeaux*,

deaux, that shall be a thousand times more to your advantage then that which you now are in. The poore innocent wench, who thought her happinesse indisputable, brought him what he called for, and was cajoll'd by him into another Roome, where the cunny catching companion writ a Letter so full of recommendation, that the wench was over head and eares in joy at it. Whereupon taking his advantages upon the reading of it, Does not this, said he to her, argue an extraordinary affection in me towards thee, upon the first sight? What canst thou refuse to do for so cordiall a friend, who would give thee a Letter, not written with inke, but with his own blood to put thee into a good condition? His action during all this fine discourse was, to kisse her forehead, her eyes, her mouth, and to embrace her in his armes with so much fire and violence of passion, till that at last, the wench sensible of the danger she was in, getting from him as a serpent that were grasped too hard, *I do not intend, Father*, said she to him, *to purchase recommendations with the hazzard of my salvation.* The noise which these strange sallies of incontinency made in the house, was at first the diversion onely of the Servants, but afterwards coming to the Lady her selfe, she very angrily expostulated the businesse with his companion, *Francis Marin*, asking him, *What Harlot-hunter is this that you have brought to my house, who hath already attempted two of my Mayds.* If any man's judgement be so overgrown with blind zeale as to imagine this story to be no other then a calumny, be it so; but this I am sure of, that *Madame de Mombas* or *Mommas* and her servants shall acknowledge, that the Jesuits never could salve, with any credit, this act of brutality.

Those who are returned to their Colledges after the absence of some time in travell, or otherwise, passe,

for three dayes after their arrivall, for Pilgrims. The ensuing story shall be the consummation of that notorious journey of *Petior*. Of all acts of unchastity, those, in common apprehensions, are thought the most execrable which do violence to the chastity of children. Heaven certainly would not have thunderbolts, but to crush the committers of such impurities, nor the earth abysses but to swallow them up. Our *Sardanapalus* went the next day after his coming home, to divert himself into a place not far from the house, called *Lewis's wood*, and to make his diversion criminal in all the wayes imaginable, he inveigled to him, by litle *Agnus dei's*, the Overseer's daughter, a girle of about nine or ten yeares of age, under pretence of making her say her prayers, and so brought her into the thickest part of the wood. Here my heart beats, and my hand trembles with the horror which I cannot but conceive at the very remembrance of the crime. This infernally wicked man put himself into a posture of forcing the little child, and, with his defiled fingers, *dilatabat illi fœmineum vas*, when her Father hearing her crying and complaining, came seasonably to her rescue, and delivered her out of the clawes of that uncleane bird.

The disorder wherein he found that infamous Jesuit, and the posture of his daughter, whom he found layd all along, rais'd such an indignation in that afflicted Father, that in the heat of his passion he ran immediately to the Colledge, and accus'd him.

What answer will these celestiall Eunuchs, who would perswade the world that they imitate the purity of *Angels*, make to these things? Disclaime the story? Truth will dazzle their eyes. Will they acknowledge it? 'Tis somewhat indigestible. The stars, will these sincere men say, fall out of heaven; 'Tis true, but then they never get up again into their spheares, and yet this great one that is now fallen, after

ter it had extinguished its light in the common-shore of thousands of uncleannesses, is gone to shine again in another horison. Does any man imagine, that *Petiot*, in some measure to expiate so many transgressions, should have been eternally silent, and never appeared in the pulpit again, he is mistaken. Be it known to him that so thinks, that the said preacher is as much employed as ever he was, and that he hath onely made an exchange of provinces, till that Time shall have eaten out or abated the resentment of the wickednesse. May it please that glorious holy Spirit who takes its greatest delights to be among the Lillies, to gird about their Loines, and to take off the violence of their concupiscence, to the end that they may not any longer gull the world with deceitfull shews of a pretended chastity.

CHAP. X.

A sixth charge of Obscenities committed by the Jesuits in their conversations with Nuns, in their Convents.

THose, who in the Church of *Rome*, speak most advantageously of the *Nunnes*, would have us believe, that they ought to be in their Monasteries as the Tree of Life was in the terrestriall Paradise; such as then but to touch or gather the fruits thereof, there cannot be any thing more piacular. But I am to let the reader know, that I cannot put a period to this discourse of the lasciviousnesses of the Jesuits, till I have shewn him how these subtle Serpents glide e-

even upon those trees, and gather the fruits thereof, without the least feare that any cherubim, what flaming sword soever he may have in his hand, should oppose their entrance into those Monasticall Paradises. *Ignatius Loyola*, a man that studied Policy, much more then any thing of Religion, thought it not fit to limit his Monks to the government of any one Order of women, that so they might be at a greater liberty to have a certain superintendency over all.

Tis the generall complaints of all Prelates and the Regular Orders at this day, that these Cajollers, these Students of Sycophancy and insinuation, corrupt Religious women by maxims repugnant to the sincerity of Devotion. I have known some Libertines of that Society, who have dogmatically maintained, even in the parlours of women devoted by a solemn vow to chastity and undefilednesse of life, that God, in that commandment which he hath given us in the Decalogue, *Thou shalt not commit Adultery*, obliges men no further then to be discreet and circumspect in their Loves, so to avoid giving others any occasion of scandall, considering the great inclination to Love which is naturally grafted in all men. From which doctrine it must needs follow, that all lascivious actions between male and female, which, by caution and prudence are kept secret from the knowledge of men, are not imputable as finnes in the sight of God, but onely those, which men tooke notice of. And whereas the Law was generally pronounced to all, and accordingly equally obliged all, it was to be conceived that Religious men and Religious women, that is such as had vowed the observation of chastity, might privately be allowed reciprocal Visits, provided their communications bred no noise in the world, it being granted that their conditions cannot be worse then those of other people.

The tenents are transcendently pernicious, and there-

therefore it may easily be guessed what the consequences may prove. It is to me no matter of astonishment, if, when they have once laid this foundation, they should take so much pleasure in conferences of foure or five houres length in the day, at the grates of Nunneries. Tis out of all question, that all the discourses that passe there tend not to edification, and that the best part of them are lascivious.

Peter Cluniac, one of their Society, explicated to one of the Religious women of *Saint Auzani* in *Engolesme*, the Treatise of the Impediments which make Marriages invalid, not omitting in his Lectures to be very plain and copious, when he came to speak of men that were impotent, and *malesciati*. Father *John Adam*, one of the best Preachers among them, interpreted to one *Urseline*, a Nunne of the Convent of *Saint Macaire*, the Treatise of *Generation*, and spoke as freely, and with as much opennesse of expression, concerning those parts which contribute to the procreation of children, as *Monsieur du Laurens* does in his Booke of *Anatomy*. *James Beausès* instructed a Nunne of our Ladies at *Pau*, in *Physiognomie*, and taught her the way to find out, by the observation of the face, what is most secret about the body. *Reignier* could find no other discourses in the two Nunneries of *Fontenay*, then those of the diseases of the matricies, and the retention of Womens termes, &c.

It is indeed hardly imaginable what a strange height of dissolution and libertinisme they have brought these Religious women to, and what a confidence they have raised them to, every one having his particular acquaintance, whom he treats by the name of *Friend*, *Minion*, *Angell*, &c. Putting their hands through the grates, and holding one the other thereby, are ordinary between them; nay, it hath happened to above halfe a dozen of these impudent Villaines and shamelesse women, that
they

they mutually discovered to one another what nature advises to be kept most secret. The *Jesuits* of *Pau* betrayed so much lustinesse among the Religious women of our *Ladie's* there, that many of them had gotten carnall *Timpanies* in their bellies, inso-much, that they were forced to disperse those that had been dabling into other places, whereof some came to *Bordeaux*. The Bishop of *Limoges* surpris'd severall Love letters, written by some of their young Philosophers to the Monasteries of Religious women, and sent them back to their Rector, with a prohibition that they should not visit those Ladies. Of two *Jesuits*, that by permission went into the Convent of *Perigueux*, one was employed in exhorting one of the Nuns that lay at the point of death, and the other was gotten alone into a chamber with a very beaurifull Nun, between him and whom there had past, of a long time before, very great familiarities.

We are entertained in histories with the formidable hostilities that passed between the *Trojans* and the *Greeks* for a single *Helene*; and Fables tell us of Sieges of ten years, with the invention of a Horse that carried an Army within his bowels. But the *Jesuiticall* war among themselves, about Religious women, will be more true and more famous, if there rise but a *Virgil* (as I hope there will) to put it into excellent verse. It will be no easie work to expresse the infinite discontents whereby the Society is generally pestered, the occasions and motives of the civill warre they are engaged in, to procure the removall of one another out of the Colledges, and the besotted inclinations which these perverse Hypocrites have for their penitents, and the Nuns. Jealousie does sometimes spread its roots so deep in their minds, that they invent execrable crimes to dispossesse their Rivals. I can testifie my self that *Pinot* and *Labouvier* were so farre exasperated against the Philosopher of *Rochell*, that they had brought him to ut-

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ter disparagement, if that person had not vigorously vindicated himself, all the quarrell, they had against him, being, that the women were more taken with him, and consequently, that he drew the greatest part of their custome to his Shriving-Seat.

All those who in the year 1646. were in the Colledge of *Peitliers* are not ignorant of the differences between *John Adam* and *James Bicoat*, two persons that may be numbred amongst the most considerable of the Order. They persecuted one another with so much violence, that by a strange secret of divine Providence, they discovered their own horrid abominations; it being proved against *James Bicoat*, that, instead of ringing the bell according to the orders of Religious Houses, and asking of the Nunne that looks to the Gate for her whom he would speak with, he came in and knocked gently with a little stone against a plank, so to summon his Confident, who was in expectation of him, and then went and talked with her at a low part of the garden wall, over which it was easie for either of them to come to the other. Father *Debatx* can discover more of this story then any man in the world, if he would but give God the glory.

I shall not in this place make any mention of the persecutions that were raised against *Henry Duchezne* in severall places, nor yet of the secret plotts of Father *Maria*, nor of the jealousies of late Father *Ressex*, nor of the directions of Father *Andrew Bajole*; it is fit I should reserve some materials, to amplify the explication I intend to make of their *Institution*. I take no delight to say the same thing twice; I promise the world a new kind of Histories, conditionally that I may be pardoned, if in some places of this I have expressed my selfe with too much freedome. It was impossible for me to discover such a strange parcel of uncleanneses, but I must do it with a certain cleannesse and ingenuity. Did I not out of modesty
for-

forbear, I could have revealed things much more horrid, and confirm'd them by pregnant and undenyable circumstances; but I have had a certain tenderneſſe for the apprehenſions of thoſe who ſhall reade this worke.

CHAP. XI.

A Bill of Indictment brought in againſt the Jeſuits for Coyning.

THe love of money proves the occaſion of no leſſe inconveniences in the Common-wealth then that which proceeds from Luſt. This latter is employ'd in deſigns and assaults upon women, the former makes men insolent to that degree as to wound Kings in that part of their Prerogative which is moſt tender. He does the Jeſuits no wrong who ſays they are covetous; it is but too too true. Nay, it may be further affirm'd that they have not been wanting as to matter of invention to find money, and that if I had no other argument to prove it, but the impoſture they made uſe of, ſome years ſince in *Bourdeaux*, to bring in ſome, there is not, I conceive, any man of judgement that will not acknowledge this truth.

Having received from *Rome*, a Relique of *S. Francis Xavierius*, they called a conclave, wherein it was conſider'd how that *Bone* might be ſo diſpoſed as to bring in out of the purſes of the devout ſort of people a very vaſt ſumme of money. The truth is, the Inhabitants of *Bourdeaux* were extreemly liberall upon this occaſion, and gave much more then might have ſerved to make a ſhrine, of an extraordinary bigneſſe, all to be of maſſy ſilver. But *Rouſſeau*, the Author of the Project, who was then Superiour, baſely eluded their devotion

tion, and instead of employing what had been given to the uses and ends, whereto the piety of those devout persons had design'd it, caused a shrine of wood to be made, which he caused to be covered with a thin plate of silver only on that side which was towards the people. The cheat argued so much unworthiness, and accordingly begat so much distast, that the people broke forth into lowd complaints against that avaritious piece of imposture, and made so much noise, that, to conceale in some measure, the horridnesse of an affront so unexpectedly put upon a whole City, the Generall sent him penance from Rome.

There are thousands of examples of the same nature, to shew, that they are not so much poore in spirit, as rich in spirit. But of a hundred persons who charge them with *avarice*, there will not haply be eight, that shall bring them to the bar for *Coyning*. I conceive my self oblig'd, with all I have already discovered, not to suffer the publick to be injured any longer, through the ignorance of this secret, to the end that men may not without astonishment find, that those who accompany *Coyners* condemned, to their deserved execution, to prepare them with the Crucifix in their hands, in order to their reception into the other world, have left in their houses some that are guilty of the same crime.

In the yeare one thousand six hundred forty and one, there was, in the Colledge of *Engoulesme*, a Preacher, whose name was *Cluniac*, and a Regent of the second classe, whose name was *Marsan*, who having observed that there were certain deep Cellars, made time out of mind, under the third and fourth Classes, very proper and convenient for their design, got up in the night time when their Brethren were in their first sleep, and passing through a window of the Refectory, came down into the Court. From thence they made a shift to get into the first classe, and thenoe through another window that look'd into

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a Garden, got in at a pitifull old doore, into those subterranean places, and there coined false money, without any noise, or fear of being surpris'd or discovered by men. Who of the Inhabitants of *Engoulesme* could have imagined, that when the *Franciscans* and the *Capuchins* rise up to Mattens at midnight, to adresse their Devotions to Almighty God, there should be at the same time, in those solitary Cellers, in the midst of their town, two *Jesuits*, employed about a businesse which the publick is so far concerned in, that it hangs and quarters those it finds guilty thereof. This crime is not so strange among them; but they have carryed the businesse so closely, that though they have had some hanged out of their Order for all manner of Offences, they have not yet had any Martyrs for coyning; but if publick Justice sleep not too long ere it do them right, they may soon enough have occasion to make some addition to their Martyrologies.

It is not likely but that in an accusation of this importance, it will be questioned by some how so enormous a crime could be discovered. Thus; certain Regents having taken notice, that the two Jesuits before-mentioned employed a certain great Lad that was a Scholer in the Colledge, to prepare, in his own lodging, certain materials, which they caused him to boile till such time as they were consumed to the one half, they immediately thence conceived a suspicion, that they studied Alchymy, and having since that seen in the hands of *Marsan* a little ingot of silver, and pieces made exactly round, but not stamped, they were confident they intended them no other impression then what the King put upon those of the same preparation. To this may be added that *James Bocherel*, one of the Coadjutors of the Society, had observed, that *Clumac* had spent a whole day at the Crown-Abby in taking the figures of severall pieces of silver, in Sand, and since that time, when

when they were both seized, there were found about them many new pieces, like those that are but just brought from the mint.

I suppose the Reader is by this time satisfied that I have not only insisted upon conjectures, such as may be thought sufficient to bring these criminalls to the rack, but that I have produced certaine and convictive proofis, such as might bring *Barons* and *Marquesses* to a great hazard of their necks, if they were brought to tryall for such a crime. The Scholer whose industry and simplicity they wrought upon to prepare the materialls, was a young man named *Ville-neufue*, borne in *Rochefocaud*, and was a student in the second classe in the yeare aforesaid 1641. He who was the principall instrument to bring the businesse to light, and put in an information against them to the Provinciall *Pitard*, was one *Michael Brunet*, then Regent of the fifth Classe in the Colledge of *Engoulesme*, and now a Counsellor of the King, in the Presidial Court at *Rochell*, otherwise called *Monsieur de Ronsay*, who not able to endure there should be a crime of that nature among persons who make so great a profession of vertue, thought himselfe obliged in conscience to reveale it. He is a person of too much honour not to beare witnesse to the truth, it being supposed that he be juridically interrogated, and as in the sight of God. Monsieur *Guithen*, who was then Regent of the third classe, brought me among diverse others to see the charcole and the linnen cloathes which these Coyners had made provision of, and disposed under the second classe, having to that purpose taken up one of the planks. Stephen *du Noyer* then Rector, and *Bertrand Valade*, digg'd up the instruments, such as, hammers, bellowes, and other utensills, which they had buried under ground, the more to conceale the crime, which yet God in his justice hath found out a means to bring to light, to the confusion of a Body, which imposes penances upon its members for speaking at night.

night after Letanies, and yet fosters in its bosome Coyners, and casters of counterseit money.

In a word, though all things seeme to speake and cry out against these ungracious villaines, and that the crimes, wherewith they are charged, be of the highest nature, yet are they not only suffered to live in *France*, but to raise up their heads above all others even in those great Cities, which they defile with their abominable attempts. Whence we may well inferre, that there must needs be some other Tribunal, some other world, some kind of life after this, wherein the crimes committed here may receive their punishment, and the vertues that are now slighted, their recompence; otherwise it is to be conceived that it is the fate of vertue to be alwayes in chaines, and the Prerogative of Vice to be ever upon the Throne. May it please that God, who hath the hearts of Kings in his hands to illuminate the understanding of our great Monarch, that when he is arrived to Majority he may cleanse the Kingdom of the Lillyes of so many filthineses and abominations, if our incomparable Queen do not before ease her beloved Son of that trouble.

CHAP.

CHAP. XII.

Discovering the Ingratitude and exasperation of the Jesuits, against those that had highly obliged them.

THAT famous man, who, describing the *ungrateful* and the *vindicative*, said of the former, that the good turne made no greater impression on their apprehensions then the lightest feather does on the hardest substance, and that indignation was a massy weight of lead in the minds of the latter, hath in two words given a most pertinent character of the manners and dispositions of the *Jesuits*. Revenge is a serpent that hath dispersed its venom through this Society to such an incurable degree, that when they have received any discourtesy, they would gladly eat the flesh, suck the marrow and drink the blood of their Enemies, if it lay in their power. The excessse of their choler does sometimes force them into such furious transporations, that they would go into Church-yards, were they not deterred by shame, to dig out of the ground the carcases of those, who had any way disoblighd them in their life time, for so poore a satisfaction as that of exercising their cruelty on rotten and corrupted bodies. Do but consider what mercy they have had on the ashes of the *Surin's* and *Pasquier's* that had some time incens'd them, and whether they have not written bookes to blast their memories after their death, out of a reflection on the feare they were in of their writings while they lived. Read but the book called *Recherches des Recherches*, or the Inquisition of Inquisitions, written by *Garassus*, and you will find that it could proceed from no other dictation then that of Brutality, to write to a person departed this world, *that he was assured of his damnation.*

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The calumnies invented by him to defame that great man, are so many demonstrations of the implacability of their fury ; insomuch, that they seeme to have an execration for all those excellent things which made their adversary so famous, and their malice is equally directed against his children and his Friends.

Should a man but see them crowching at the feet of Bishops, nay, so far as to take off their night-caps, to kisse their hands, he might haply thence imagine, that, in point of respects, they so much exceed all other Ecclesiasticks, as their knees are bent lower, and their reverences speak more externall humility. But when he comes, on the other side, to consider the oppositions they make to their Regulations, the secret persecutions they perpetually raise against them, the paines they take, and the insinuations and sycophancy they make use of, to bring them into an odium in the spirits of Kings ; he will easily find, that they have no other designe, then to bring them into the greatest contempt imaginable. Was it not the *Jesuits* that egged on the Regular Orders to unite in a plot, to violate the priviledges of the Clergie, and to dilate the power and heighten the authority of the Pope, to their prejudice. Was not F. *Sabbatheri* Procurator of the Assembly held at *La Mercy* in *Bourdeaux*, against the Arch-bishop ? When some Bishop or other makes choice of them to preach in his Cathedrall, admits a Rector or some professed man of the Society into his congregation, or haply unites some fat benefice to their house ; that Bishop shall be a person of some worth in their apprehensions, and it is not impossible they may in ordinary discourse let fall something in commendation of him. But hath the same person, with ever so much right, preferred before them some able *Capuchin*, or some learned *Recollet* ? There's an immediate degeneration of all his excellent parts into absolute ignorance. Hath he deny'd his consent for the uniting of some priory to the revenues of the Colledge ?

Colledge ; The same person, how considerable soever he may be in himself, is not in their esteeme any thing proportionably to what he was before, and they make no more account of him in their domestick discourses, and visits, then if he were but an imaginary piece of prelacy, that signifies nothing in the Church. I shall not here make it my businesse to name those Prelates whose lives and manners they wreak their malice upon. Crimes, though falsly imputed, may very much prejudice those whose lives are as it were, the Looking-Glasses of the ordinary rate of men. But should I undertake such a Catalogue, I should bring into that number, above two Cardinalls, above five Arch-bishops, and above twenty Bishops, whose reputation, though spotlesse as the Sun, they have seriously endeavoured to eclipse. I need say no more, then that the Clergy of *France* is obliged to demand an honourable reparation and acknowledgement for the indignities committed by these Enemies of the Hierarchy, against the most illustrious, the Lord primate of *Aquitaine*, the late Arch-bishop of *Bordeaux*; as also against *Lytolf Maroni*, Bishop of *Bazas*, who, having through his whole life behaved himselfe as a learned and zealous Prelate, so far as to have spent some part thereof in the hardship and inconveniences of a painfull *Mission* among the pastors of his Episcopall charge, to the edification of his whole Diocese, is nevertheless, by them, accused as a Deserter of the true faith, and charged with being a cruell enemy to the Pope, and all upon no other ground, then that he had receiv'd order to get *Aurelius* printed, a book it seems that contains something against them. The Bishop of *Rochele*, heretofore of the same quality at *Xaindes*, they cannot affect, because he is too much a Bishop, and too good a Frenchman for their designs. Monsieur *de Bethune*, Arch-bishop of *Bordeaux*, is not so well serv'd by these crafty Sycophants, as he imagines himselfe; nay, he is not unacquainted with those that have wounded

wounded his reputation with their venomous discourses. I say nothing of the Bishop of *Poitiers*, whose life is a perpetuall Sermon, and whose learning is generally known; nor yet of the Bishop of *St Papoul*, of whose great worth and abilities they have a great jealousy? They employ the utmost of their malice to revile and disparage those that any way injure them, and make all the interest, and lay all the plots they can, to crush them underhand.

The case is the same with *Universities*. Let them be never so famous, or considerable, they shall not be free from their attempts. A man needs no more then to be a Doctor and to weare the hood, to raise against him the persecutions of those, who, to the prejudice of Learning and learned men impudently pretend to the Empire of all Literature. Who of that quality, of the Inhabitants of *Guienne*, nay, indeed of *France* hath not heard of the Affronts they did the magnificent Rector of *Poitiers*, during the Rectorship of *Gilbert Rousseau*? Did they not cause him to be hissed at by the petties of their Classes? O disgrace that speaks the excessse of insolence! The Muses will never forget that black-pach of Jesuiticall malice. Do but call to mind the complaints of *Sorbonne*, the scandalous pamphlets that have been written, the palpable cheats and foule play they make use of, to bring into a certaine disesteem, the excellent Books of Monsieur *Arnauld*, and you will soone find what badgers teeth they have, when they come to bite. Nay, when they are once exasperated, they have not the least respect or tendernesse for Governours and Intendents of Provinces. I know, that, to be revenged of the Count de *Oignon*, Governour of *Rochell*, who had deny'd them something, which he could not justly grant them, they did him at Court very considerable disservices.

Ungratefull men ought not only to be stript of those things which they have received from the liberality of others; but should be reduced to a condition below

Beasts,

Beasts, who have all, in some measure, a resentment for a good turne done them. Monsieur *de Ville Montei* hath been at the charge of building them a very sumptuous Church, furnished them with means to build magnificent Lodgings suitable thereto, procured them an addition to their Revenue, of two thousand Francs *per an.* in Rochell, made great presents to the Colledge of *Poissiers*, maintained them against the university, alwayes countenanced them by his authority and Interest; and yet, (I speak it in the presence of God) he does not escape their bloody revilings and calumnies. When the Provinces, whereof he now hath the superintendency, petitioned the King that he might be restored to his former Employments, I have known some Jesuits, that expressed a more then ordinary dissatisfaction thereat, and countenanced the discourses of those that were adversaries to that great person, and that with so much indiscretion and impertinence, that I went to *Peter Regnier*, Rector of *Fontenay*, to give him notice thereof, threatening him with all, that if he would not stay the fluxe in the tongue, which two Fathers, above all the rest, were extreemly troubled with, I would give the General an account of the businesse. For certainly it was a thing not to be endured, that that Gentleman, should be spoken of every where with much honour, & that only those, whose subsistence was in a great part the effect of his good offices and liberality towards them, should be the most violent in speaking against his reestablishment.

'Tis generally known all over *France* what extraordinary obligations were put upon the Jesuits by the late Duke of *Espernon*, as having been one whose solicitations contributed more to their reestablishment in *France*, after they had been deservedly banished thence for their crimes by the most honourable parlement of *Paris*, then any other man's whatsoever. And yet all the Province of *Guienne*, whereof that
Heros

Heros of our age was Governour, hath, with much indignation, observed, that those ungratefull wretches, thought it no prudence, with the other Monkes, not to engage themselves in the great difference that afterwards happened between him and the Arch-bishop, but would needs declare themselves for the latter, embarking the Society in his interests, preached up the *Interdiction*, were witnesses in the Suite, and (which is a thing execrable and worthy death) were the Authors of that mischievous Libell which treats his highnesse the Duke of *Espernon* as a Tyrant and persecutor of the Church, with such strange sallies of infamy, that his Eminence the Cardinall *de la Valette*, thinking the insolence of the piece insupportable, made diligent enquiry after the Authour, but could never discover him. But God who hath appointed certaine times, wherein crimes should be reveal'd, hath so order'd things as that this shall not any longer be hid. I conceive my self obliged to make a publick discovery therof, and it may be Monsieur *de Candale* will not be displeased, to know, who have been the implacable enemies of his great Father. The Author of the Book is *Leonard Alemay*, a Jesuit, an eloquent man, who this last yeare taught eloquence with me in *Bordeaux*. The Superiours had laid their commands upon him to write it, and accordingly *Peter Guales* his Rector, and the Superiour of the professed house, were the men that furnish'd him with arguments and memorialls, that so the illustrious house of *La Valette* may be satisfied, that it was not some private Jesuits that put that affront upon the late Duke of *Espernon*, but the superiours, who, in law, do alwayes represent their whole Society. To justify what I now affirme, there are many witnesses, and among others, *Laurence Fontenay*, and *Peter Chabanal* Jesuits, who could never digest that presumption. Besides, not to mention that the said Duke having bestowed on them the Abbey of *La Tenaille* in *Xaintonge*, they have had another difference with him since, for that he had

had built his faire house of *Plassac* upon some part of the lands belonging to the said Abbey, and forced him to pay therefore, seventeen thousand Livers. Thus is it remarkeable, that God hath sooner or later a punishment to be inflicted on those, who further and countenance the Order of the *Jesuits*, a generation of Vipers so destructive to the universe.

CHAP. XIII.

Reflections upon the twelve precedent Discourses.

REFLECTION I.

IF I had taken a generall survey of all the Colledges, all the Houses, all the places designed for the entertainment of their Novices, and all the Residences which the *Jesuits* are possessed of, all over the universe, and made enquiries into the crimes I charge them with, and convict them of, in the precedent discourses, the mischief were not inconsiderable, nor the confusion light to a Body, which, out of a pure regard of its outward profession of Sanctimony, if it could not avoid all disorders, should not certainly have degenerated so far as to wallow in so great a number of crimes, and those so horrid. But that which I would have the Reader particularly observe, is, that it was not my designe to give an account of all the Provinces in the world, no, that were too great a labour; my Inquisition reaches not all those of France, for I have not been in them all, but is confined only to the Province of *Guienne*, which is the least of all, nor do I search all the Colledges thereof, but limit my selfe to foure or five
of

of those wherein I have lived. This considered, no doubt but the inference will be; That the corruption of Manners must needs be grown to a great height in that Society, when that, upon the examination of foure or five of their Residences, I find in them, some guilty of *Forgeries*, others of *Murthers*, others of *Sodomies*, others of *Coyning*, others of *Sacriledge*, &c. And these not guilty of the said crimes once or twice committed, but twenty, fifty, a hundred times. Let the world then judge of the whole peece by this patterne, and measuring the other provinces proportionably to this, conclude how prevalent the spirit of mischief and Villany must needs be in that Society, and consequently, that it is not without just ground that the world thinks it too too burthensome to be any longer endured.

REFLECTION II.

'Tis a monasticall Maxime, that the offences, which, being committed by a secular or worldly person, were veniall, become grand sacriledges, and mortall sinnes in a high Nature, when they are committed by a Monk or Frier. That a man may affirme an Order to be guilty of a degeneration, there is no necessity he should convict the *Cenobites* of being, *Murtherers*, *Sodomites*, *Traytors* to their King; no he need say no more then that they decline from the profession of that regular severity which made their predecessors be looked on as Saints, and that they are come to that degree of dissolution, as not to observe in a manner any of their rules. Be it therefore taken into consideration, that I do not here prosecute the *Jesuits* for triviall offences, such as they might casually commit in the observation of their Institution. Of which nature are, grumbling and dissatisfaction in point of obedience, their shunning the inconveniences of that *Poverty*, which they solemnly vow to embrace, that they live more sumptuously, and feed

feed more delicately then the most luxurious Cittizens, that they are perpetually quarrelling among themselves, and impose crimes one upon another, that their bell does indeed ring at four in the morning, to make the world believe, that they are at prayers upon their knees, when in the mean time they are stretching themselves in their beds, none rising unless it were two or three of the most zealous in every colledge, &c. But it is to be observed that I charge them with crimes no less then those of *Antidates*, *Murther* of infants, *Treason*, the violation of *Religious* women, *Coyning*; such as are sufficient to prove, not only an irregularity, and deformation or degeneration of the order, but such an absolute corruption, as is not found in the greatest Republicks, but only among those *Cains* and *Cast-aways* that are equally abominable in the sight of God and men. Imagine then from this reflection, what an order this is, which yet fills the world with shameless brags, that they outvy the *Recolleſts* in point of austerity, by practising the exercises of *Ignatius*.

REFLECTION III.

For a more particular understanding of the accusations I produce to the publick, I desire the Reader to make yet this further reflection, that I have not made an inquisition into all the horrid crimes committed by the *Jesuits* for these seventy or eighty years past, since which time the *Locusts* have been scattered up and down the Province of *Guienne*. But I have confined my self to a search only of ten or twelve years, for the most part of their crimes, and to fifteen or sixteen at the most, for some, as for instance, that of the *Antidate*. If then they are come to that height of wickedness in so few years, what can be expected from that Society for the future, when they are already come to these extremities. And if a man consider those who within these eight or nine yeares,

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upon

upon very just grounds, have quitted it, he will find, that they are the greatest wits and the most eminent of the Order.

REFLECTION IV.

When some ordinary servant Maide yields to the violence and importunity of temptation, and betraies her honour, the scandall is not great in a City, two or three of her nearest relations are a litle troubled at it, and four or five of her neighbours make a stirre, that any such thing should happen. But when it falls out that some gentlewoman of quality parts with that which is accounted most precious among women, it raises discourse through a whole Countrey, and the world is in a manner scandalised at it. The Reflection that naturally arises hence, is, that the persons whom I produce by name and surname, as Authors of the crimes before mentioned, are the most eminent of the Order, such as *Provincials, Rectors, Procurators of Provinces, Preachers, Divines, great Humanists*, as for instance, *Malefot, Rousseau, Pitard, Sabbatheri, John Adam, Petiot, Olive, Biroat, Dufresne, Manian*, and such others in abundance, as whose names and excellent parts are known to all the world. When some of the lesser stars tread amisse and appear not in their ordinary places, it is not perceiv'd by any, unlesse it be by some curious Mathematician; but when the Sun suffers an Eclipse, the people of the foure parts of the universe turn their eyes towards his globe. I do not here entertain the world with the crimes of those among them whom they contemptibly call formall Coadjutors, (or if I have produced any, they are very few in comparison of the others) but I bring upon the stage the Ring-leaders of the Society, guilty of the most enormous offences. If the denomination of a *compositum* ought to be taken from the better and the nobler part, let all the world judge, whether that Society, instead of being called the

the Society of JESUS, should not be more justly called the Society of MALEFACTORS.

REFLECTION V. *and last.*

When a man hath read and diligently examin'd what is contain'd in this little book, I am confident there will be no necessity of my putting him in mind, that the Jesuits themselves forc'd me to this discovery, and that it very much concern'd in point of honour, to endeavour my disparagement as much as might be, as well by indictment, as by books, in case they rationally presum'd, that I should not alwayes be silent, and that if I conceal'd their crimes for some time after my coming from among them, so to avoid all meddling with them, and to shun the first sallies of their exasperation, yet at last I should, upon the perswasion of the Reverend Ministers of our Church, discover them. But God knows how far they have been mistaken in their conjecture, and how that they have put the sword into my hand to defend my self, and wherewith I have wounded them in their heart, and in the apple of their eye, that is, in their reputation. I conclude, making a solemn protestation of two things; the first, that I have not said any thing but the naked truth. The second, that, had they not betray'd such an implacable violence against me, I should have resolved to be silent, though it had been out of no other consideration, then that of avoiding that shame among my Brethren, which I must needs conceive at my having lived so long in an Order guilty of such horrid crimes.

T H E E N D.

Psal. XVII.

PReserve me, Lord, from hurtfull things,
As th' apple of thine eye :
And under covert of thy wings
Defend me secretly.

From wicked men that tyrannize
Let thy hand help me out ;
And from my deadly enemies,
That compasse me about.

In their own fat they are inclos'd,
And bear themselves so high,
That with their mouth they are dispos'd
To speak presumptuously.
They have encompassed us round
In our own footsteps now :
And down unto the very ground
They beuoe their lowring brow.

Like th'eager Lyon that doth long
To take his prey in chace :
And as it were a Lyon young,
That lurks in secret place.
Arise and disappoint him then,
And cast him down, O Lord
Defend my Soul from wicked men,
Which are thy cutting sword.

From worldly men thy help I crave,
From men which are thy hand :
Which in this life their portion have
And do not see beyond.

THE
CALUMNIES
OF
JAMES BEAUFES
REFUTED.

By the same Author.

PSALME LIV.

THE
COLUMBIAN
OF
JAMES BENNETT
PUBLISHED

By the same Author.

FOR SALE BY

To the Reverend
T H E P A S T O R S
AND
A N C I E N T S

Of the FRENCH Reformed Churches,
gathered together in the united
Provinces of the *Low-Countries*.

REVEREND SIRS,

IT is certainly an obligation of divine Providence, and a favour which all my services cannot come into the least degree of deserving, that it hath been pleased to permit the Persecutors of our Churches, and the enemies of the Faith we professe, to set upon, both by indictment, and by printed books, the Declaration I had made with all the sincerity of my heart. The seed which is sown must endure the nipping frosts and the injuries of the aire before the grain can come to maturity. Roses are not gathered without some danger of the prickles they are invironed with. Lillies do many times grow among herbs of evil scent. It shall ever be honourable to me, to suffer upon the account of vertue, even flames. The Lord of glory was nailed to the

The Epistle

crossed between two thieves. The servant is not greater then his Master, nor the Ambassadors more considerable then he that sent him; as it was necessary that Jesus Christ should suffer, and so enter into his Kingdome, so is it but just, that through many tribulations I also should enter into the Kingdome of Heaven. These words of the great Apostle I hear perpetually ringing in my ears, if we suffer with him we shall also reign with him; and when all is rightly summed up together, it will be found, that the sufferings of the present time amount to nothing in comparison of the glory that is to be revealed in us.

I had before some resentments of the powerfulness of celestiall Grace in my happy conversion; but now, I am to acknowledge the finger of God, and the operation of his divine spirit in my persecutions. That which makes my soul as it were overflow with serenity and satisfaction, and fixes it in a firme and immoveable confidence, is, that the eternall God, who hath begun his work in me, will also bring it to perfection, to his greater glory, and that you, Reverend Sirs, who are the salt of the earth, and the light of the world, will afford me so much the greater demonstrations of your affection and tenderneesse, the more you find me hated by the enemies of Jesus Christ and his Truth.

It is the main design of the Jesuits to make the world

Dedicatory.

world believe that the disgraces they brand me with are marks of ignominy; but if you will but be pleased to consider their intentions, examine the informations they have put in against me and the causes thereof, and require thereupon the judgement of our Pastors and Brethren of Rochel, who have been eye-and ear-Witnesses of all the proceedings that have passed, you will think my disparagement glorious, and the pretences of my adversaries malicious and criminal. One of the most religious, and eloquent Ministers of the holy Gospel there hath already written in my vindication, with no lesse truth then earnestnesse; and his answer hath been highly approved, by the defeat of my Enemies. I should have pardoned Beaufe's the contumelies he had belched forth against my reputation, by an obstinate resolution I had taken to be silent: but those, who look on the glory of God as what is most considerable in my conversion, do conceive me obliged to speak.

I therefore vindicate my self against a pretended Religious man, who seems to have made it his main businesse to do violence to the fundamental maximes of the Doctrine of Jesus Christ, and tramples on the lawes of charity, whereof the Scriptures are full. The Canons of the Church of Rome declare a Clerk irregular, for having contributed any thing to the execution of a malefactor. And yet Beaufes, giving himself out to be

The Epistle

be a Priest and Clerk of the Society of Jesus, makes himself a Judge of life and death upon me in his book, pronounces and signes the sentence of death against me, and racks his wit to find out new torments, to make my departure hence the more cruel and insupportable.

His accusation is, that I have celebrated their Masse, after I had engaged myself in the design of my Conversion, and did not forbear preaching in their pulpits, even while I was in treaty with the Reverend the Ministers of the reformation, to find out some safe course to make a publick profession of the Faith, which I had already embraced in my heart. This enrages and exasperates the man so farre, that he turns a prodigall, and spends on me, without the least regret, all the injurious figures, and all the scandalous termes which his imagination can furnish him with. In every page he finds out some new clawes to fasten on me withall, I am, in his judgement, a Judas among the Apostles, and a Devil in the house of God. The words execrable, detestable, abominable, are too gentle to make any deep wounds; nay, he employes the malice of his wit, and makes all his Rhetorick sweat again, to find out such as are more stinging and more venomous. Not thinking it enough to thrust in one or two into every period, he musters up thirteen or fourteen altogether, as when he sayes, page 25. This man was vaine, proud,

Dedicatory.

proud, envious, refractory, hypocritical, sacrilegious, perfidious, desperate, a prevaricator, an impostor, carnal, treacherous, worldly-minded, &c. In a word, he does as much as lies in his power to make me the object of an universall persecution, and it shall not be his fault, if the particular animosity of the Jesuits, passe not through all the Christian world for the publick cause.

I am not to learn, that the Law of Grace, under which we now live, does not require an eye for an eye, nor a hand for a hand, as that did, which God had given from amongst the thunder and lightning. Nor am I ignorant on the other side, that the Christian Lenity whereof you make so great profession, and that mildnesse and modesty which distinguishes you to be true Pastors different from those wolves and hirelings, may haply oblige you to disapprove these refutations, as such as betray too much gall and Satyre. But I shall entreat your Reverences to give me leave, without prejudice to the Law of Jesus, to do, in my own defence, that which nature teaches the very creatures, God forbids not, and reason allows in the prudent. I do not desire the death of Beaufes, as the reward of the crimes he hath committed, though he wishes nothing so much as mine, and that for no other reason then that I have done a good work; no, I heartily forgive him, and blesse the wounds whereby he endea-

VOURS

The Epistle

vours to assassinate me. But since necessity hath forced me to take up arms for my owne just defence, it cannot be expected I should answer so exactly, as that I should return flowers and complements, for calumnies and invectives. If therefore, when I oppose my buckler to the stones he casts at me, their recoyling hurts them in the tenderest places, the mischief caused thereby is to be attributed to his insolent and inconsiderable attempt, since that God neither forbids nor hinders the effects proceeding from a rationall resistance.

I should have answered him in terms sufficiently civil and obliging, had my calumniator any way deserv'd an honourable treatment: but civility exasperates him, and mildnesse irritates him; he is much of a nature with the cantharides, converts into poyson the juice of the fairest flowers, and experience hath convinced all the faithfull at Rochel, that he grows so much the more insolent against the truth, by how much the Pastors endure his extravagances with the greater modesty.

I therefore humbly beseech your Reverences not to take it amisse, if, being to refute a furious and inconsiderate man, I do not confine my self to a scrupulous reservednesse; an over-ceremonious observance and respect would prejudice the purity of my cause; and might raise difficulties among the simple. I ought not, nor indeed can,
wish-

Dedicatory.

without great danger, flatter an enraged mastiffe, whose teeth, where-ever they fasten are venomous. If I discover many passages of his life, as occasion serves, whereat he may be troubled, I assure you that the worst I shall do, will be simply not to flatter him. I could never approve that irrational custome of the Persians to whip their Sovereigne's robe, when he had offended, without touching his person; no, it is but just every one should beare with the penalty inflicted on him for his crimes, and detractors ought to endure the truth when it is told them.

Were I cited to a higher tribunall then yours, it would certainly be lawfull for me, to do what the holy Spirit allows by the mouth of David, Be angry, but sin not, and to follow the advise of the Wise man, Answer a fool according to his folly. But if notwithstanding all I have said, my discourse seem too sharp to you, be pleased to remember, that I have lived too long among the Jesuits, and too short a time among you, to be dismantled of those passions, which are garrison'd and fortifie themselves in persons of that Society.

I therefore most humbly make it my suit to you, that you would, without prejudice, read my Apology, and that with a spirit of love towards a person who dedicates it to your Reverences with the greatest submission imaginable. And you will find that I give an eternall bill of divorce from them, and that, since I have discover'd such truths

The Epistle &c.

to the World, I am oblig'd out of a consideration of my own safety, ever to look on them as the implacable seekers of my life. This demonstration of the sincerity of my conversion, and the obligation there is of my perseverance, shal be a certain earnest-piece of my reall and hearty embracing of our Religion, as also of the respects I owe you, as being

REVEREND SIRS,

Your most humble and
most obedient Servant

Peter Jarrigijs.

AN

AN
ANSWER
TO THE
CALUMNIES
OF
JAMES BEAUFES
A JESUIT.

CHAP. I.

Shewing the reason of my writing after the excellent Refutation, publish'd on my behalf by Monsieur Vincent.

IT was ever accounted justifiable, that an innocent person should vindicate his reputation against calumnies. But if it happen that he sayes not a word in order to his own justification, and that God out of his infinite mercy raise up some *Daniel*, that undertakes to plead his cause, confound his adversaries, and discover the inconsistency of their testimonies by the manifest contradictions they fall into, it raises in the people an admiration at the judgements of God, who never forsakes those that suffer persecution upon the account of virtue, and takes a certaine pleasure to see injustice and detraction overthrown at the feet of Innocence. A broad and troublesome sea of three hundred Leagues, which lyes between me and the Inhabitants of *Rockell*, suffers

suffers me not to heare the coyle and hurly-burly which the *Jesuits* raise at so great a distance against me; and if they write any defamatory pamphlet, to humour their exasperation, and in some measure to alleviate their fury, it is so long ere it comes on our shores, by reason of the uncertainty of navigation, and the hazards of the Sea, that three or foure months slip away before I can get it into my hands. I was acquainted with God's raising up of Monsieur *Vincent* in my defence, before I heard that *Beaufes* had put in any charge against me; the preservative came to me before the poison, and I have seen my adversary layd at my feet, defeated by him whose very name signifies a *Conquerour*, before ever I took up any armes my selfe.

It is indeed but too easy a matter to insult over a man, that hath been surprized in severall falsifications, and delivered up as a Detractor to the abuses of the people. I know it will prove no great matter of reputation to me, to pursue a wounded Serpent, that hath in a manner spent all its venome, and hardly hath strength enough to hisse. Monsieur *Vincent* hath given *James Beaufes* such an absolut rout, that there is no honour in thinking of any further engagement with him. The most considerable accusation which that devout adversary had against me, amounted to no more then a certaine foamineffe which that great man had dissolv'd and burst asunder, or may be compared to a mist in the morning, which the Sun of truth hath dispelled by the lively heat of his more powerfull raies. All those that have seen the refutation, have admired the prudence of the Author, the sharpenesse of his Logickall abilities, the solidity of his replies, the modesty of his discourses; & the same persons having weighed the accusations & outrages of my enemy, have not been a little astonished, to see, that a *Jesuit*, whose employment it is to preach the word of God, should fall into such palpable contradictions, make so many discoveries of his imprudence, and betray so much passion and extravagance.

And

And yet, notwithstanding this former Answer, whereby I am more then sufficiently justified, I conceive it an obligation lying upon me to vindicate my selfe, by an Apologie, after my fashion, against this injurious *Goliath*, who making his advantages of whatever may tend to my disparagement, would no doubt take occasion, from my silence, to say, that I am such another as himselfe, ignorant, and not able to make him any answer. Besides, it is further to be considered, that Monsieur *Vincent*, in severall places of his Refutation, refers to me the clearing up of many things, which it was impossible he should have the knowledge of, and which I think it my duty to declare, to the glory of God, and the confusion of a sect so prejudiciall to the universe. That shall then be the designe of this *second* treatise, which I shall for the greater ease of my Reader divide into Chapters. And in regard it is but necessary it should be known against whom I take these paines to vindicate my selfe, I shall entertaine thee in the two ensuing Chapters with a true character of my Adversary, that thou maist by the claw imagine what a Lyon I have to deale with. If he make it his complaint, that *Hercules* himselfe may thinke it some disadvantage to engage against two, it argues he does not much consider, that above twenty thousand *Jesuits* have declared open hostility against me, threatening me with fire and sword, and that it is much more easie for him to make his party good against two, then for me alone to enter the lists against twenty thousand. All the confidence I have, is, that my honest Countrymen the *French*, who shall read this peece, will very much blame the *Jesuits*, for having been so furious and implacable in their proceedings against me, when I had done them no other injury; then that which they fondly imagine they have received by my leaving of them, and will consequently say so much on my behalfe, that I am not to be found fault with, if my answer be somewhat sharpe, and speak the truth

truth without any disguise. I doubt not, but God, the grand protector of the Innocent, will confound the designs of my Persecutors, and will inspire my words with a certain force and perswasion, to their confusion, and his own greater glory.

CHAP. II.

A character of James Beaufés, as to his abilities in point of Learning.

IF any one be desirous to know what kind of person Rousseau the Provinciall of the Jesuits hath made choice of, to barke and make all this noise against me, so to evaporate the violence of their indignation through the fiery furnace of his throat, 'tis one, whose name is *James Beaufés*, a man, as to his personage, bulky, fat, and crook-shouldered, one that, for some months past, hath, of a pulpit, which should be the seat of truth, made a stage whereon to represent his own passions, and to find ridiculous entertainment for the people. I shall not in this place hit him in the teeth with the impurities of his extraction, though we have the security of the Scriptures for it, that God does many times punish in the children the iniquities of their Fathers. Nor shall I make it any reproach to him, that his Brother was hanged for a murder committed by him on the person of *Monsieur Saige*, in the City of *Tulle*. No, I shall only treat him as a *Jesuit*, and, in the present chapter, examine him as to his abilities, and, in the next, make inspection into some part of his life and Manners.

Of all those parts of knowledge which any way recommend a man and gaine him the esteem of an understanding and knowing person, he hath so little, that it is not with-

without reason, that he is no otherwise looked on among the learned, then as one eminent for his confident ignorance, though his perpetuall gagling raises in those, that know him not, an imagination that he is guilty of some literature. He is so little versed in *Latine* and *Humane Learning*, that, having taught little children for many yeares together, he could never get out of the classes of *Grammar*, and, being almost choak'd with the dust of the Colledges of *Agen* and *Perigueux*, he was pack'd away, to finish his course at the noble Colledge of *S. Macaire* upon the *Garonne*, there to teach one of the lowest Classes, with the assistance of another, whose name is *Salabert*.

This pretended Refuter of the Ministers is so excellently well skilled in the *Greek Tongue*, that I defy him, not to interpret, but to read a page of any Greek Author, without stumbling thirty times; and for this challenge which I make to him, it is no hard matter for him to refute it, for there's no more to be done, but that he referre himself to two knowing men. But I am confident he dares not put it to the hazard, what bragges so ever he may make of sufficiency. The *Hebrew* is a strange and barbarous language to him, for, not to injure or bely the man, he was never yet acquainted with either the points or Letters, and it is much to be questioned whether he can turne the Bible the right way. Having the last yeare, received from one of our Ministers, a Letter in *Hebrew*, he runs hare-brained from *Ruffec* to *Engoulesme*, a whole night's journey, to get it interpreted and answered by Monsieur *Thomas de Maissonnette*, a knowing person, and well skilled in that Tongue. That excellent person cannot deny what I say to be true. *History* and *Chronology* are those unknown parts of Learning which were never discoverable to him, and if he sayes any thing of them, he does it upon the credit of another, and the security of citations which he meets with in certaine collections of Controversies.

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Since he is so unfortunate as to all these it would be thought, that those shreds of Logick he hath made a shift to get together might find him some employment as to that Science, but the course he was put upon at *Bourdeaux*, purely indeed for want of another, discovered the weaknesse of his dialecticall faculties. That employment, bestowed on him, not out of any consideration of his desert, but upon the recommendation of Monsieur *Frat*, who had an affection for him, proved so unfortunate to him, that his Schollers, to shew what account they made of such a master, brought an *Asse* into the Schoole, got it up into his seat, and there fastened him in such manner, that the two fore feet hung over it, as it were to represent Doctor *Beaufes*, and indeed there wanted only speech to say *Nego*, with as much judgement as our Logick-Lecturer could. That honourable Substitute putting him to a little losse, when he was come in to read his Lecture, the Schollers hissed him out of the Classe, and thereupon, breaking of that unfortunate course, that stayed till the next year to begin it againe under a more able Master. That Minister, who writing to a friend of his, told him that this Antagonist was guilty of a little *Logick*, had not certainly heard of this glorious accident, which yet was generally known all over *Bourdeaux*, notwithstanding the great zeale and earnestnesse of *Pabor*, then Prefect, to smother the businesse. For had he known any thing of it, he would have given another account of him, and might have said more truly, that, as to *Logick*, he was Master of no more then was requisite he should have that deserved to have his place supplied by an *Asse*.

His perfections in *Divinity* I refer to the test of their judgements who heare his Sermons. Only I shall presume so far as to say, that it is levelled to the capacities of those that are the most remote from Citties and ci-vill

vill conversation. For having given, through his notorious rake-hellizing, very great scandall in the Colledge of *Bourdeaux*, where I then was, the Provinciall was forced to pack him away thence to *Pau* in *Beard*, there to prosecute his studies, after he had caused him publickly in the Refectory, to receive *discipline*, during the whole time, that a *Miserere* was read. The employments he is put upon, are proportionable to the account they make of him. All his businesse in *Ruffec*, for foure yeares together, was only to run up and downe the Villages thereabouts; and were it not that he makes it so much his businesse to gaine a litle reputation by endeavouring the refutation of the Ministers; he would be thought absolutely unworthy to speak in publick. Those of their Society, who know him as well as I do, wonder not to see him kept so low, insonuch that it was never asked by any one, whence it came that he was appointed to preach in the Advents and Lents at *Sauue-terre* a paltry towne in *Bazadois*, at *Vieille Vigne*, a village of *Brittany*, at *Ruffec* two years together, while other preachers, that were his Juniors by nine or ten years preached in the greatest and most considerable Citties. Both Secular Priests and Regulars are astonished to find him admitted into the pulpit at all, considering the imprudences and impertinences he falls into in his Sermons. Some *Jesuits* were of opinion, that he had some gift in the businesse of *Controversies*, not that they thought him sufficiently skilled as to the understanding of the Scriptures, or furnished as to matter of ratiocination, but only because he hath a bitter, satyricall faculty, such as easily makes the audience laugh, by an humour he hath of making sport with our maxims. 'Tis the generall acknowledgement, that he maintaines his cause rather like some jugler, then a Preacher and a Divine. I have had the diversion to see this modest and regulated Orator with his *Jesuiticall* cap, one while hanging over one
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care, another, pulled down over his nose, stamping with his feet, shutting his fists, gnashing and grinning with his teeth, with his surplice rolled up like a dish-clout under his arme. *If the teares of the Audience speake the praises of the preacher*, as St. Hierome saies, this man can pretend to very little, for thousands have seen him laugh very gravely himselfe, after he had, with cackling pronunciation of his words, shot out some foolish expression purposely to excite others to laughter. The town of Fontenay shall confirme what I say, where our Lecturer preaching the last yeare, he would needs, in the midst of his Sermon, ridiculously fall a singing, as it were to personate some poore old woman, that were singing of a psalme; porters and tradesmen laughed at the humour of that harmonious crow, while some persons of quality said at the same time to his Rector, whom I was in company with, *These sallies of simplicity and impertinence, Sir, are not to be endured.* In the same Sermon he made very diligent enquiry, and that in very unhandsome termes, by what markes it might be known that women stood in need of men, and foolishly demanded of the Audience, whether it were by the eyes, by the hands, by the Legges, or by the end of the nose. Pardon me if I forbear the rest, my writing blushes at his impudence, but let it be observed by the way, how much his capacity, in order to preaching amounts to, and what degree of prudence he is of to speake in publick.

CHAP. III.

A character of James Beaufés in relation to his life and manners.

God hath not bestowed the gift of preaching equally upon all, but it is his wil that al should so lead their lives,

lives, as that they might give others good example. Did the Jesuits of *Gnienne* think it their duty to give God the glory, as to what concerns the manners of *James Beaufes*, two hundred of that Body would give it under their hands, that he is one of the most irregular of the Order. I shall therefore simply say without passion, and out of no other reflection then that of glorifying truth, that three severall times Informations were put in against him, for his ejection out of the Society. The first, while he was yet a Novice, was, for that he had made severall discoveries of a most debauched inclination, nay, in some intervalls had been guilty of such sallies of extravagance, as sufficiently betrayed the unsettlednesse of his brain. Such was that, for instance, when he followed one of his Brethren into the Garden walks with a knife in his hand, to kill him, or at least to do him some mischief, because he had discovered some faults of his to the Master of the Novices, as they are by the rule of that Society, required to do.

The second charge put in against him, was, when that being in his course of the Meraphysicks at *Bourdeaux*, he fell into far greater dissolutions and more incredible follies. He remembers, but certainly not without shame, his extravagant carriage towards *James l'Espraulart*, his Rector, which brought him within two inches of the threshold, in order to his casting out of the house. This unhappy young man coming one night from *Bardenac*, a house of Recreation which they have within a League of *Bourdeaux*, where he had been merry with his companions for the space of a whole Summers day, would needs in a jeasting way take a sword from one of the Servants, which he hid under his city garment, as the young Students then wore them, and being return'd about nine of the clock, the time appointed for the *Jesuits* to go to bed, he comes into his Rectors chamber, who thought of nothing lesse then that piece of phrensie ; *The time is*

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now come, said he, drawing the sword, that you must ~~convict~~ with your blood expiate the afflictions and affronts ~~you have~~ received by the many penances you have imposed upon me, and immediately, through a more prudent act of extravagance, putting it gently into the sheath again. What, said he, reverend Father, are you afraid? this sword I found in my way. This judicious exploit done by him after a many mad pranks of the same nature, gave occasion to the Provinciall and the Consultors to conclude, that the onely course to be taken, was, to rid the Province of a mischievous and a frantick person. But his tears and the intercession of the Rector, who excus'd him upon the debauches of the day, held their hands for that time.

You reproach, will he say, a man that is now grey hair'd, with the faults he had committed in his youth. I wish with all my heart, that his modesty had obliged me to conceale, not onely those of his youth, but much more those of his virile age, which being of greater consequence will prove sharper thorns in his breast. It troubles me not a little that I am forced to defile my paper, and accuse a man, whom I have some time lived with, of the most shamefull crime that is in nature. It is generally known all over the Province, that in the time of the Provinciall Malefco, the Generall of the Order *Mutius Vitelleschi* had written, that they should not forbear any longer with him, but cast him out, since he was incorrigible, the principall crime he was charged with being, that he had lasciviously medled with some little scholars, of exquisite beauty; nay, that he had one night got out of his own bed, to go to lie with a certain young Philosopher, a condisciple of mine, named *Martiall Lamy*, one of the Religious men of the Society of *Jesus*. This insatiable inclination of his towards little children, and the proofs which the Superiours had of that irregular affection, raised in them a violent suspicion of his unchastity, which grew up to that height, that he was

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convicted thereof, but that the Community might be the lesse scandalised at it, they did all they could to mother the information, yet not so but that above eleven knew of it, of which number I was one; as being fellow-student with him who was very strictly examined about the businesse. And if this be a thing he cannot blush at, I must needs conclude his face to be of brasse.

The third cause upon which a charge for ejection was put in against him, was, a generall irregularity and dissolution, which was easily perceptible in all his monasticall actions, as being one that did in a manner nothing in comparison of what others did, notwithstanding the penances which were perpetually shew'd down upon him. There was not any thing more frequently heard in their Refectory; morning and evening, then those words, ordinary in the like cases, *I here on the behalf of Holy Obedience, discover the offence of James Beaufes*, for that he hath this day spoken bitter and provoking words to such a one; for that he was not up at seven of the clock; for that he took some little choler aside out of some lascivious designe, and spoke with him for too long a time, and the like, or greater faults, which made him infamous in the Community. Whereupon issued out the sentence, which troubled him much more, *And therefore, Holy Obedience doth impose upon him by way of penance*, that he dine under the Table, that he discipline himself, that he eat his meat upon the ground, and such like penances as are in use among a sort of Regular *Ecclesiasticks*, who think it disparagement to be called *Monkes*. I have often seen him condemned for his miscarriages, and accordingly with a whip in his hand, stripped naked down to the waste, casting himself on his knees in the middle of the Refectory, and there ignominiously whipping himself, untill such time as the superiour gave a rap upon the table with his knife, as a signe for him to give over. Who of the Jesuits of *Guyenne* that shall read

these stories, but will immediately call to mind how that they have sometimes seen him by way of infamy wearing about his neck a paper, wherein might be read in capitall Letters, the crime he had committed. I am confident, his memory is still gall'd with the disgracefull penance impos'd upon him by *Malefcot*, when to punish him for his debauches, he took him out of his course of Divinity, to make him serve as a scullion in the Kitchen, for the space of a moneth. Nor hath he forgotten that other infamous penance inflicted upon him by the same person, which was, to take three turns about the Refectory, while all the rest were at dinner, with his night-cap on his head, the sheets of his bed ty'd about him like a scarfe, and the Coverlet upon his back. Those that have but the least idea of the gravity which the *Jesuits* so much pretend to, must needs imagine, that our *James* was a person neither very considerable among them, since he was ordinarily treated as a Rascall, nor very innocent, since he was continually bayted by such ignominious penances. If in the history of his life, a man could forbear mentioning the Provincial at *Malefcot*, it would ease him at the heart very much.

But it may be objected by some body, that he hath still continued in the Society. True, he hath, but purely out of vanity, as being unwilling it should be said, he were cast out of it for his crimes. And yet he hath not since discovered any more circumspection, insomuch that the Superiours are forc'd to keep him like a mangie sheep, at a distance from all the rest, and call him not from his lurking hole at *Ruffec*, out of any other designe, then to vent his Satyricall humour against our Religion, in the present conjunction of Affaires. I intend to give the world a more particular character of this man in *Latine*, but, in the meantime, I conceive thus much enough to discover the qualifications of this Preacher, who, for some days past hath made such a hue and cry after the *Sacrilegi*

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ous person. It may haply be further urged by some who see not very much at a distance, that while I give an account of the proceedings of the *Jesuits* in order to the cutting off of this putrid member, I justify the body. I desire him that is troubled with any such imagination to consider, that the Common wealth of *Satan* hath its policy, and that this maxime of circumspect Stallions, *Si non castè, saltem cautè*, that is to say, *If not chastly, at least craftily and cautiously*, is one of the bales of the Politicks of these Monkes. And accordingly he may take it further into his thoughts, that, since *James Beaufes*, though found guilty of many late and ancient impurities, doth neverthelesse continue in the Society, it is not true that their Order, like the Sea disburthens it self of what ever stinks and is corrupted, as they preach and pretend. This discovery which I thought my self obliged to make, premised, I proceed to my vindication, and pursue my answer as close as I can.

CHAP. IV.

Giving an account of the proceedings of the Jesuits against me.

HE that does but simply cast his eyes on what *Beaufes* hath set forth, cannot but make an immediate discovery of the malice of my adversaries, and the palpable blindness into which the insatiable desire of revenge hath precipitated them. The *Jesuits*, astonished at the change I had made in matter of Religion, and surpris'd at the course I had taken to get out from among them, presently took a resolution, not to call me back again in a Christian way, and according to the obligations of the new Adam, but, out of a

Jesuiticall kind of charity, to conspire my destruction. Whether the Gospel, which they pretend to preach, justifies these violent attempts, and bloody prosecutions, I appeale to the words of it, and the example of *Jesus*, of whose Society they affirme themselves to be. Though I am now at the distance of three hundred Leagues from my dear Countrey, yet am I not ignorant that my Country men of both the one and the other Religion, are sufficiently satisfied, that these implacable enemies of mine had no sooner heard of the first news of my conversion, by the Letters which I had left with a certain friend, but they breathed nothing but blood and death, and spoke of nothing lesse then fire and faggots. I cannot but here entreat the Reader to make a more particular reflection on this kind of proceedings, as such as should make no small impression on the spirit of any honest man. When any one of the other Orders, though with more noise and stirre, renounces the Romane Religion, to come over to us, his Superiours, much more kind, and more morally vertuous then those that sometimes were mine, imagining, according to their erroneous maximes, that their dear child is lost, fly to the Altars, implore the assistances of Heaven by their prayers, runne up and downe like good shepherds to finde out their sheep, and, if need be, bring it home upon their shoulders. Now let it be considered whether the Superiours of the *Jesuits* have taken any such course, and let their cruelty be measured by the mildness and courtesie of the others. The first act of counsel which prest among those mischievous Priests and Pharisees against me, was, not that they should offer up the least addresse to God for my return and repentance, but *Rousseau* the Provinciall, the chief among these wicked men, pronounced as another *Caiphas*, that it was expedient, one man should die for the people.

According to which sentence, like so many implacable

able Jewes, not taking any care for the meanes whereby I might be raised out of the abyffe into which they thought me fallen, they made it their main businesse to find out inventions, to dispatch me out of the world.

Taking it therefore as granted, that the designe of so great a change cannot be begun and perfected in a day, and that I must needs have dissembled my intention for some time, since that I was forced to live after their way (who, what horrid crime soever they may have committed, or what great mischief soever they may be hatching, cannot, without some imputation of scandall, be exempted from saying Masse every day) they presently imagined, more out of malice then prudence, that it was the most advantageous breach they could have to set upon me with all their interest.

Their first businesse accordingly was, to make their advantages of the publication of the severall acts, which the Overseers of our Religion had, out of their zeale thought fit to publish, and to compare that writing of mine, wherein I had intreated those of my party, to afford me their assistance, to the end that I might make publick profession of my beliefe, according to the liberty which the Kings Edicts gave me so to do, with the date of the Letters which I had written to the Rector and Provinciall. Having thereby found, that I had dissembled my intention for some dayes, that is to say, done, in relation to the Ecclesiasticall functions, that, out of prudence and discretion, which they with cauterized consciences alwayes do, when they undermine Bishops, and betray States (for no consideration of that or any other nature can dispense with them for saying Masse) they immediately raise a hue and cry after the *Sacrilegious person, the Prophaner of holy things*, put in a charge against me, and, to compasse my death, would have a pretended Sacrilege of a secret

become a publick one, and that a writing given privately to a particular person should passe for a publick and solemne profession. The charge lyes now before the Judges, whatever the issue may be, it will turn to my glory. If by their powerfullnesse and bloody prosecutions I am condemn'd, I shall be a Confessor of *Jesus Christ*, which is the greatest glory that a good Christian can aime at; if by the diligent discussion of the businesse I am cleared, the world will be accordingly sensible of the malice and injustice of my accusers. What ever may be the result, I cannot but hope, that God, who rais'd up *Daniel* to vindicate the innocent *Susanna*, from the crime layd to her charge by two lustfull Elders, will raise up some charitable maintainer of my Cause, who shall make my party good; and that the same God who delivered *Lot* from amongst the *Sodomites*, and from the flames of fire, will also deliver me out of the hands of the *Jesuits*. In the mean time let us take their proceeding into examination, and consider the imprudences and poore occasions they are put to therein.

CHAP. V.

Discovering the cheats and evasions of the Jesuits, in their prosecution.

WHen *Ignatius* said, in the Letter he writ to the Monkes of his Order in *Portugall*, that it was his desire, that *Obedience* should be the ear-mark, whereby the true children of the Society should be distinguished from others, he had said more truly, according to their Institution and ordinary practise, if he had express'd himself thus, it is my desire that *cheats* and *circumventions* should be the undeniable characters,

sters, whereby you might be known to be right *Jesuits*. For he that shall consider their equivocations in matter of Justice, their ambiguous expressions in conversation and dealings with men, the mental reservations and restrictions which they have introduced into *Morall Divinity*, to the great disadvantage of Truth, their crafty designs to cajoll the simple in their Shrivving seats, and their visits, purposely to get a claw into their Estates, by surreptitious donations, must needs conclude, that a mischievous craftinesse is the Soule, which informs and gives motion to that vast Body, which acts not either in things relating to Morality, or civill affaires, but by dissimulation and compliances. To demonstrate this truth, I have instances enough to make a volume; but the businesse now in agitation, is to shew their foule practise in their indictment against me.

Beaufes, through whose mouth the Provincial and the Consultors cast up their choler and indignation, furnishes me with an argument that cannot be answered. *Courteous Reader*, says he in the beginning of his Book, you are desir'd to take notice, that the prosecution against Peter Jarrigius by way of indictment, is not carryed on either upon any request of the Reverend Fathers of the Society of Jesus, or for any crime committed by him while he was of their Society; he is onely charged with Sacileddges, committed by him since his profession of the Religion pretendedly reformed. And a little lower, the charge they have hitherto had against Monsieur Vincent is purely civill, to oblige him to produce, before Monsieur the Lieutenant Generall of this City, the originall copy of the book he hath published, to be compared with the Letters, whereby Jarrigius himself hath refuted the Impostures scattered abroad under his name. And a little lower, The Consistory was obliged to bring into Court those pieces, which the Fathers of the Society required, especially the Act of Novemb. 24. 1647. Here I desire the Reader to take notice that these Monasticall Fiends demand, and that with im-

portunity, that the Act of *November, 24.* should bee brought before the Judge; and he shall find anon wherefore and to what end they desire it. Lastly, he saies, in the conclusion of his Advertisement, that the Scribes, *Viau* and *L' Erpiniere*, have declared that the *writing and Seale of the Act of Profession of Peter Jarrigius, of Novemb. 24.* represented by *M. Gasper Le Roy, Register*, agreed with the writing and subscription of the beforementioned Letters.

Of all men, *Lyers* ought to pray for good memories. This man hath one that is so treacherous, that ere he come to the midst of a discourse that takes up but a small page, he destroyes what he had affirmed in the beginning of it. The cheat is discovered ere the word is out of his mouth, as a pick-pocket taken in the midst of the market-place, with the purse in his hand. I feare me the man fondly imagines that the *French*, who will be guilty of so much curiosity as to read his book, are overgrowne with such a sottish credulity, that he can perswade them that they do not see what's before their eyes. He impudently affirms that they are not my prosecutors in that indictment; and two periods after, he acknowledges, that it was by their means the Consistory was forced to produce in Court the act of *November, 24.* which they thought a sufficient ground whereupon to put in an indictment against me. When they have thrown the stone before all the world, they withdrew the hand, and then confidently affirms, both by word and writing, that they did it not. For any horrid thing, such as this may be, the only way is to deny it. But is it possible the Inhabitants of *Rochell* should read this abominable lie in the very Frontispiece of the advertisement to the Reader, without conceiving an indignation against the Impostor, who must needs be thought to reproach the weaknesse of their understanding, when he denies to their faces what they have seen with their eies? Methinks it might have
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been enough for *James Beaufes* to cleare himselfe for his own part, and to call for a basin of water, as *Pilate* did, and to wash hands before the people saying, *I am innocent as to the blood of this just person*; which if he had done, I am confident the people of *Rochell* would not have cryed out, *His blood be upon us and upon our children*. No, it is a priviledge proper only to the *Jesuits* to procure the death, not only of an inconsiderable person such as I may be, but that of great Princes, and most Christian Kings, and to say after all, we have not done any such thing.

I referre my self to any man, whether this be not to lie diabolically, or rather Jesuitically. The Sermons they have preached convince them; the bookes they have written betray their malice, and their both private and publick sollicitations, generally known all over *Rochell*, discover their violence against me, and yet they are so insensibly impudent as to affirme, nay were it requisite, they would sweare, as *Jesuits*, that they are not my prosecutors in this businesse. Let us divert our selves so far as to snap these notorious Lyers in their Sycophancy and elusions. What should be the meaning of those violent and furious invectives, wherein *Beaufes* and others were publickly employed, to the great scandall of the people, all the insinuations of wit and Rhetoricks, and all to prove, during the space of four whole months, that I was guilty of sacriledge, and consequently of death? To what end was that Scandalous pamphlet scattered up and down, under the title of, *The Impieties and Sacriledges of Peter Jarrigius*? Out of what designe was it, that there was such importunity used to oblige the Consistory to bring into Court the act of the 24th. of *November*? it being the onely thing whereon they thought an enditement might be justly grounded against me, as to Sacriledge.

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been enough for *James Beaufes* to cleare himselfe for his own part, and to call for a basin of water, as *Pilate* did, and to wash hands before the people saying, *I am innocent as to the blood of this just person*; which if he had done, I am confident the people of *Rochell* would not have cryed out, *His blood be upon us and upon our children*. No, it is a priviledge proper only to the *Jesuits* to procure the death, not only of an inconsiderable person such as I may be, but that of great Princes, and most Christian Kings, and to say after all, we have not done any such thing.

I referre my self to any man, whether this be not to lie diabolically, or rather Jesuitically. The Sermons they have preached convince them; the bookes they have written betray their malice, and their both private and publick solicitations, generally known all over *Rochell*, discover their violence against me, and yet they are so insensibly impudent as to affirme, nay were it requisite, they would sweare, as *Jesuits*, that they are not my prosecutors in this businesse. Let us divert our selves so far as to snap these notorious Lyers in their Sycophancy and elusions. What should be the meaning of those violent and furious invectives, wherein *Beaufes* and others were publickly employed, to the great scandall of the people, all the insinuations of wit and Rhetoricks, and all to prove, during the space of four whole months, that I was guilty of sacriledge, and consequently of death? To what end was that Scandalous pamphlet scattered up and down, under the title of, *The Impieties and Sacriledges of Peter Jarrigius*? Out of what designe was it, that there was such importunity used to oblige the Consistory to bring into Court the act of the 24th. of *November*? it being the onely thing whereon they thought an enditement might be justly groundd against me, as to Sacriledge.

In a word, what's to be inferr'd from so many consultations? So many combinations against me? so many designs upon me? so many persons sent to seize my person? so many falsities imposed upon me? Must it not needs argue an absolute losse of judgement, not to perceive, that they are so far from being simply the adversaries that seeke my life, but the witnesses that accuse me, and the Advocates that plead against me, in as many places as they can command pulpits in, and as many companies as they come into, by word, by writing, and every way? It is to be fear'd that the Superiours of that order have a certain imagination, that all the French have made a vow of implicate obedience to them, to submit their understandings, to their words, without the least examination. Iniquity cannot hold out long, and it is the fate of falshood ever to ruine and undermine it self. These pretended Ecclesiasticks, contrary to the Canons of the Church of *Rome*, are lovers of blood, and make it their businesse to persuade Christians that no people have a greater averfion for it then they. But this palpable falsity discovered in the first page of their Booke, should methinks be sufficient to satisfie the Reader, that they have lied too far to be believed any further. Let the simple give credit to what the *Jesuits* say, because they say it, if they think fit so to do, but the more prudent sort of people shall ever looke on them as malicious Impostors, and such as endeavour to be famous by their surprises and circumventions.

CHAP. VI.

*Containing an Answer to the Accusation put in
against me by the Jesuits.*

THE Accusation put in against me by the *Jesuits* amounts to no more then a piece of Legerdemaine or trick upon me, and whoever shall examine it without prejudice or passion, as Judges are oblig'd to do, will find it to be of no weight at all. I am charged with a thing, whereof all those both Regular and Secular Priests, who have quitted the Popish Religion, must needs have been guilty. They affirme that I have said Masse after I had engaged my selfe in a design of conversion to the reformed Religion, nay, after I had given a writing to those of the Reformation, whereby I signified to them that I embraced their belief, and intreated them to afford me their assistance, that I might make a publick profession thereof. If the Judges are sway'd by the inclinations, and violent passions of my adversaries, I shall be condemned as a sacrilegious person; but if they are guided by the civill Lawes, and the Edicts of our Kings, their malice will be disappointed, as may be seen by the ensuing reasons.

1. I answer, acknowledging, that I secretly gave that writing to those of my Religion, by way of assurance of the sincerity of my intentions, as also of security, if need were, against the Jesuits, in case they should (as being a sort of people that would make their advantage of any quillet or formality in the Law) afterwards put in a malicious accusation against them, that they carried me away or forced me against my will.

2. I say, that I never gave any commission, nor ever pretended, nor ever imagined, that that writing should

should or could be printed. For being a man of Letters, I must needs consider beforehand, that it would be expected from me I should put forth a Declaration containing the Motives, that had induced me to that change of Religion, as I have done since, and that it was not fit I should elude the world with a thing indefinitely and ambiguously written.

3. It is evident by this manner of proceeding, that I never pretended that that writing should passe for a publick Profession. And whereas it may be further pressed, that the intention is indeed Secret, and that the Judges are not to take any cognizance thereof, I answer, that whoever would examine the sense and the words thereof, will find that my intention is quite contrary, considering the intreaty I secretly make to them to afford me their assistance. And to bring an undeniable demonstration to prove, that that writing was never to be accounted either as to my owne apprehension, or to those of any of ours, for a Profession, I have publicly made it since, in the Consistory of Rochell, upon the 25. of December following, many dayes before the writing was published and the bill of indictment put in against me.

4. I say, that all those things which are the necessary attendants and consequences of a publick and solemn profession of Faith are absolutely wanting in this.

1. I am not either publicly or personally established before those, who, according to Ecclesiasticall forme are empowered to receive it.
2. I am not in the presence of witnesses, such as are necessarily requisite in such a case, for it is apparent that I am as yet in the Jesuits Colledge.
3. The words of the writing are indefinite and indeterminate; for my expression is this *I do by this writing require those of the said profession in that City to be assistant to me, to the end, that according to the liberty which the King grants*

all his Subjects, I may make some shift to get from hence, and embrace their Communion. From which generall and indeterminate kind of expressing my selfe, it may well be inferred, that I do not make a solempne profession of my Faith, but only give them an assurance of my intentions to do it, in the same manner, as I should do to a friend, writing a civill Letter to him, in case I expected any thing of assistance from him.

5. If a man would but attentively and with a certaine recollection read the words in their true sence, it will be found a declaration so far only as a desire may amount to, and no more; and consequently, it comes so far short of a publick and solempne profession, that indeed it is not so much as a bare profession. And where I say, *Which* (meaning the Religion) *I from this present embrace*, the words are to be explained and understood by all those that go before, and then it will be apparent, that my meaning is no other then, that I embrace it from henceforth, not effectually (for that I neither could nor would, as I have declared) but only as to vow an affection, proceeding from the desire I had to embarque my salvation therein, as it was then my request, and as I have since, through the mercy of God, accomplished.

6. From the very titles of the printed peece upon which they ground the whole prosecution, it will be no hard matter to judge, whether the writing of *November. 24.* can or ought to passe for a profession of faith, such as the *Jesuits* would have it, and thereupon make the case the more abhominable. I desire no more then that the title of the writing and that of my Profession should be examined. That of the former runs thus, *A deed written and signed by the hand of Monsieur Jarrige, and sealed with the Seale belonging to the Jesuits Colledge before his coming thence.* That

That of the latter, thus, *An Act of the Profession of Faith of Monsieur Jarrige, extracted out of the Act of the Consistory of the Reformed Church of Rochel, Wednesday the 25 of December, 1647.* An *Act* is called a *Profession*, because it is such, the other is simply called a *Writing*, because it is not a *Profession*. I further make it my suite, that the subscriptions of both may be considered, to the *Writing* there is no other subscription then that of my own name, to the act of *Profession* there are three Pastors, the Ancients and the Secretary of the Consistory. Is not this enough to unplaister the eyes and hearts of the Judges, if so be they are blinded by the importunate solicitations of the *Jesuits*, (wherein they sufficiently play their parts) or regard the metaphysicall ratiocination which they make use of, to prove, that a secret writing ought to passe for an authentick and solemne profession? God of his infinite mercy preserve me for ever falling into the hands of these pharisaicall Monkes, who desire only comma's, and punctilio's to ground an endiement against a man, who hath ever done them good, never hurt, and hath not left them, out of any other motive, then that of putting himself into the way of salvation, and an unwillingnesse to consent to their mischievous machinations.

All therefore that now lies on my hands to do, is, to shew, in what sense I could have treated of my conversion, and in the mean time not for bear saying of Masse. I must needs acknowledge, that, to conceal my design, I was forced to exercise the functions which I was obliged to before I was illuminated. Could I have got away on the very day whereon I was first inspired with that resolution, I had done it; but the season proved so bad, and the weather so rainy, that I had but that one faire thursday on which I shook off my chains. Could I further have made a publick profession of my Faith in the midst of Rochel, I would have gone that very day among them, and embraced their communion;

but

but all the world is sensible, that it was impossible for me to do any such thing without exposing my life to imminent danger. During therefore the time of that intervall, it being not in my power to exempt my selfe from saying masse, for feare of a surprisall, I considered with my self that in conjunctures of so great consequence, it was lawfull for me to dissemble according to the generall maximes of the Divinity I had learned among them. To the end therefore, that I might be as little as possible might be injurious, either to the Romane Religion, which I was ready to shake hands with, or the Reformed, which I was upon the point to embrace, I had no other intention of celebrating Masse, then that of doing in generall what our Saviour had instituted. So that if *Jesus Christ* hath instituted any such thing as *Transubstantiation*, the Romanists cannot charge me with being an Impostor, and false to them: if he hath instituted only the Symbols of bread and wine, to be received by Faith, as if they were his body and blood, those of the Reformation have nothing to quarrell with me for. The Holy Spirit, in whose presence I write these lines, can bear me witnesse that I speak but the truth. If God had been pleased to afford me a greater measure of his grace, I might have generously declared to the Rector the reasons, upon which I had resolved not to say Masse any longer; but I desire the world to judge from the exasperation and fury they have betrayed in their pulpits, and the prosecutions they have worried me with, what treatment I must have expected from them, in case I had discovered my designe. Alasse! Had I made but the least discovery, I had been six moneths since in the other world; and this is so far certain, that they have publickly acknowledged as much, affirming openly both in their discourses and writings, that if I were so desirous to suffer for my beliefe, I needed no more then to give them notice of my intention. The feare which a constant mind
falls

fals into is accounted in the law for an allowable excuse I hope the Judges will pardon my weaknesse, and condemn that rigour, which at this day, is the occasion that there are so many hypocrites in that unhappy Society. If all those of their Order, who prophane the sacrifice, which they call that of the body of Christ, were dragg'd to the tribunals of the Civill Magistrate, to answer for their Sacriledges, what shall become of those, who, not forbearing the diurnall celebration of Masse, procure the death of little children, are guilty of forgeries and falsifications in Contrasts, coyne mony, bandy against Kings, secretly entertain in their Chambers wenches disguised in mens cloaths, and commit monstrous Sodomies with young Schollers, as I have sufficiently discovered in the former Treatise? Should this happen, the cities they inhabit would find it no small work to provide prisons, and erect scaffolds and Gibbets for *Jesuits*. There you should have one accus'd for his impious approaches to the Altar, coming piping hot out of the Confession-seat, where he had spent the time in amorous entertainments with some crack'd commodity. You should have another brought to the bar, when he had just before sealed up his Letters, wherein he had sent some intelligence prejudiciall to the affairs of his Prince: and so consequently a many others for having committed severall other crimes not half an houre before. The reason is this, that these wretched Galley-slaves of Religion are forced to comply with the Custome which they have taken up, to say their Masses, what condition soever they may be in. Which if they do not, the Catamites and Zealots, whereof the Communities are full, very suspiciously question whether such and such be not sick, since they had not said their Masses. And thus much I thought fit to say in order to my vindication from the crime which they would impose upon me.

CHAP.

CHAP. VII.

Discovering the childish inventions of Beaufes to make my Letters contradictory one to another.

THere is not certainly any thing proves more dishonourable to a man, that stands much upon the reputation of sincerity, then to be surpris'd in triviall and childish evasions. Now according to the present postures of Affaires, I see not how *Beaufes* can avoid ignominy two manner of wayes, one by incurring the imputation of a cheat, the other in discovering want of judgement, to carry on with successe, and with a certain circumspection to conceale his circumventions. For though his beard be powdred by the age of above fifty yeares, yet hath he not yet put off the swathing clouts and weakneses of his infancy; and in two things he betrayes himself more particularly, One, when he denyes that I writ two Letters that have come abroad under my name. The other, when he would refute them by certain shreds and fragments of a Letter I had written, five moneths before my coming from among them, to the Provinciall.

We shall not think it much, to divert our selves so farre as to surprise this bearded infant in his childishnesse. If you read the advertisement to the Reader, you will find these words; *The charge, which the Jesuits have against M. Vincent, is purely civil, to oblige him to produce, before Monsieur the Lieutenant Generall of this City, the originall copy of the book he hath published, to be compared with the Letters whereby Jarrigius himself hath refuted the impostures scattered abroad under his name.* Our Consistory of Rochel hath produced these originals, that is to say, my writing, my Profession of Faith, and my Letters, allequally authenticated by my own hand and seale.

Now

Now observe the Adversaries weaknesse. *Beaufes* hath taken, and induced others to take my writing of *November 24.* as that onely thing whereon the Judges might admit of an indictment against me, and by a weaknesse of judgement, which all humane Sophistry and invention cannot cover, sayes in his book since that Monsieur *Vincent* writ the Letters, hath fallen very foule upon him, as the Author thereof, and to demonstrate it can be no other, he opposes not onely me to my selfe, and my latter Letters to those I had written before, but he opposes the pretended Letters of Monsieur *Vincent* to mine, to refute, as he sayes, the *Impostures scattered abroad under my name.*

I here take no more then what *Beaufes* is willing to afford me, and argue thus; If Monsieur *Vincent* be the Authour of those Letters, the same Monsieur *Vincent*, Minister of the word of God, is Authour also of the writing of *November 24.* and consequently I have no more to do with that then with the Letters, and so the Judges cannot have any pretence to condemn me. But if they find that the Writing authorised by my hand and seale belong to me, they will also conclude, that the Letters are also mine, since they carry the same Authority of my hand and seal. So that if I am condemned for having been the Author of the writing, and that afterwards I had not forbore to say Masse, there is as much reason on the other side that *Beaufes* should be also condemned for a publick Impostor, as having, in his writings and Sermons, falsly affirmed, that these Letters were not mine, though he were satisfied in conscience of the contrary by the publick production made thereof, by our Consistory, upon the Sollicitations of the *Jesuits*. It must needs be that this judgement was very precipitate when it destroyes it self so of a sudden: and it speaks an extraordinary passion in those that were the Revisers of that book, to suffer such a fault to passe as discovers their malice to all those that pretend to any thing of judgement.

But

But what hath *M. James Beaufes* to alledge by way of vindication as to this childish, and so palpable an imposture? Will he say (as haply he may, considering the contemptible character he gives me in point of abilities) that I was not able enough to write a Letter? But that he cannot, since he acknowledges my admission to the fourth vow, which is the highest degree of preferment that the Generall can bestow on the most knowing of the Society. Can it be imagin'd that the most considerable of their Body should not be able to pen a Letter? No, no, let us not be so severe towards him, passion considers not what it sayes. Or is it that the style of those few lines that I writ, makes a greater discovery of the style and parts of *Monsieur Vincent*, then my own? But to that there is a whole Consistory, consisting of persons of honour and credit, making evidence, that I brought those Letters as they were produced from the Colledge. Besides, my stile is neither so pure, so polite, nor so pathetically as that of *Monsieur Vincent*, and we must equally, (my quondam Brother) acknowledge; that both my Genius and yours, what idea soever you may conceive of your selfe, are very much below the excellencies of that worthy person. This book which I write, and that mishapen abortive issue of your braines, which you have dressed up and sent abroad under your name, will ever be sufficient demonstrations of the difference there is between us and him. Whereto may be added, that the things which I discover are of such a nature, as that it was impossible *Monsieur Vincent* should have known them, and it was necessary he should first have them from my mouth. Whence may be started this question, what necessity there was, that, to lay them down in a simple and low style, as I have done, I should employ the pen of that eloquent man?

I must therefore, to your confusion and the glory of the Gospell, let the world know, what stumbling-block that is, which makes you fall so infamously. It is

is your ordinary custome, according to the secret and mysterious rules of the Society, to impose things upon the Pastors of the Reformed Church in your injurious and treacherous refutations, and make the world believe that they say what never came into their thoughts. This you thought a likely course to crush Monsieur *Vincent*, by falsely attributing to him what I had written. But that person, much more judicious and considerate than you, hath snapp'd you in your crafty designs, and hath lashed you in his Refutation as a boy of the first form; And whereas God hath by the adorable secrets of his divine providence, so ordered things, that whatsoever happens turns to their good that fear him; so hath it been his pleasure, that this very imposture, which you make use of to render me contemptible, hath raised me into reputation among my Brethren, and hath given them occasion to suspect all the accusations, you load me with, to be false, as thinking it no prudence to believe a man who is so palpable and notorious a Lier; which proves not a little to my advantage among those of my Religion.

Nor come I to examine the ridiculous refutation which the adversary hath made to my Letters, and it shall be seen whether this famous *Logician* hath not justly deserved that the scholars of *Bourdeaux* should put an ass to supply his place in the seat whence he read his Lectures. He hath fastened upon two Letters, whereof the former and that of most consequence was written four moneths, and the latter, two moneths before my departure. And by an unheard of kind of argument, he takes certain broken periods of the one not relating any way to the other to weaken the credit of certain propositions that are in the second. Were it lawfull, according to his unperfect Philosophy, to argue in that manner, St. *Paul* may very well be in fear that some mischievous person, such an other as *Beaufes*, might take some of his Letters, and mustering together, contrary to all coherence, certain passages straggled out of the

the body of his other Epistles, should endeavour to make him guilty of contradiction, for there is nothing more easie, if this manner of disputation be allowable. What can be more formally against the Laws of Contradiction, then to make that competible to one time which is only to another? For instance, I had said in one of my Letters whereof he produces this shred; *I had been admitted to the fourth vow, to which none are, but such as have been approved for a long and constant prosecution of vertue, it being a degree which raises the person received into it to so much respect and reputation in your Body, that it is the mark at which all aim, and those are thought most happy that can attain thereto.* To this he brings by way of answer, a sort of words mangled out of another Letter, and sayes thus, *The Answer of Farrigius; I refer those to the judgement of God, who have condemned me without affording me audience, and particularly two, Father Pitard, and F. Ricard, the principle instruments of the treatment I have received, Your Reverence onely hath ever cast your obligations upon me, therefore was it that I have had, and shall have a more then ordinary confidence of your assistances.* Let us now but observe the impostures of this notorious falsifier, and the palpable absurdities into which the lechery of evil speaking precipitates him. The question in hand is of a vow I made publickly in the professed house of *Bordeaux*, before the principal Altar of the Church, after I had given those demonstrations of Learning and vertue, which are requisite for my admission to the same. And this envious wretch, knowing that the Society must needs be exasperated to see one of those that were admitted to the fourth vow fallen into the reformed Religion, the better to dissemble it, and elude the reflections of the world thereupon, cites the words before mentioned, *I refer to the judgement of God those who have condemned me &c.* Now this is the greatest weaknesse imaginable. For a man to be of the number of the Professed, that is, to be admitted to the fourth vow, be it upon what ground it will, there must be a juridicall proceeding,
by

by personall examinations and by informations, and the Judges are obliged to swear, that they judge the person capable to be admitted to the fourth vow. Tis therefore upon no just ground that *Beaufes* produces these mangled words taken out of another Letter, *I referre to the judgement of God those that have condemned me, &c.* For it cannot be said that I am condemned, since I am admitted to the degree of greatest reputation that the Society can bestow; and much lesse am I condemned by *Picard*, since he was the most powerful instrument that further'd my graduation, as being then Provinciall, and having received order from *Mutius Vitelleschi* to admit me to that degree. Nor am I condemned out of any relation to ignorance or insufficiency, for *Beaufes*, my most implacable adversary, cannot deny, that for a man to be of the Professed, he must be excellent either in *Polymathy*, as the great *Idnmanists* are, or in *Theology*, as those that are either designed, or actually do teach it, or in the gift of *Preaching*, of which predicament are the most eloquent. It shall not much trouble me which of these three degrees he puts me into, I shall in either of them be accounted excellent in their Society, while there are abundance of others repining at the injustice of their rejection, and this is sufficient to shew I was not condemned. Nor am I on the other side condemned by *Ricard*, for being his pretended subject, I made the Oration of the *Dolphine* of *France*, in the presence of the Prince of *Conde* and the *Parlement* of *Bourdeaux*, whom he went himself to invite, and since, that called *Chrispus*, which was entertained with great applause, and all this through his means for which I am extremely obliged to him. It is therefore upon an unjust ground, that those words are produced by *Sir James*, *I referre to the judgement of God those who have condemned me, &c.* Should I run through and examine all the rest of the mangled passages which he maliciously confronts, I should engage my self into an infinite discourse,

course, and every where discover the like absurdities and foule play. Monsieur *Vincent* hath taken him in hand as to this point, and that with so much truth and conviction, that *I* wonder *Beaufes* hath not left *Rochel* to go into his lurking hole at *Ruffec*, that so he might not any longer appeare at the exercises of our Religion.

That which yet lyes upon me to do, is, to discover the occasions upon which *I* writ the Letters they make such a stirre about, and presse so much, to oppose the sincerity of my conversion. To that end, *I* shall entreat the Reader to reassume his attention, and to read again and again the ensuing chapters, as being of very great consequence to apprehend the Government of the *Jesuits*. *I* shall in the first place give some account of the occasions which those of that Society ever have to write Letters that betray their discontent and resentment; and then *I* shall give a reason why *I* writ those, which they have caused to be printed, to bring an odium on my Conversion.

CHAP. VIII.

Discovering how that in the Society of Jesus men are perpetually subject to repining and discontent.

ALL is not gold that glisters; what advantageous apprehensions soever the world may have of the Government of the *Jesuits*, there is too much policy in it to be good. By the ill colour of a sick person, and the irregularity of his pulse, there is a rationall conjecture raised, that there are crudities and peccant humours in the body. The capitall crimes wherewith they are chargeable, and of which they are convicted; the

the great number of those that quit the Society upon very just grounds; and the infinite multitude of the discontented, who still continue in the Order, like so many malefactors in a Goale, are but too too apparent symptoms of the indisposition of that Body, denoting the approaches of its ruine. When a man shall once upon serious consideration find, that their Government is tyrannicall, that false reports and slanderous informations are ordinary among them, and that there is a very disproportionable distribution of charges and employments, he must needs be astonished, that the discontents of Inferiours break not forth much more then they do. I durst be deposed, that of ten Letters which they writ to those that mannage the Government, there are ever seven or eight that contain only complaints, and those commonly very bloody ones and deplorable. Were it once the pleasure of God that, for the space of but fifteen dayes, there might be intercepted those that are written to the Province all of *Guienne*; I should need no further proof then the bare reading thereof, to demonstrate the proposition laid down. His Eminence, the late Cardinal of *Richelieu*, having caused some packets to be intercepted, upon concernments of the Crown, not discovering at that time any treason therein (for they are more subtle then to take the ordinary way when they write of matters of that consequence) said to the king *These are a sort of people, that bait one the other, and write onely to discover their mutuall exasperations.* This is a discovery of such consideration, that we need not look for a greater.

I know above thirty pretendedly Religious men in that Province, who, for that they were hindred from further progresse in their studies of Divinity, and consequently thought unfit to be received into the degree of the professed, groan at this day under a perpetual regret, which, like Prometheus's Vulture, continually eats into their hearts, I can name some of excellent

lent parts and much learning, who, having been, through the malicious partiality of the Examiners, and the prejudice of the Consultors of the Province, brought down to the degree of *Spiritual Coadjutors*, are fallen into such an insensibility, that, being very highly qualified in order to preaching, and the reading of either *Philosophy* or *Divinity*, are become stupid through affliction, and have shaken hands with all literary employments, condemning themselves to an idle and unprofitable kind of life, being over-heard groaning in their chambers, and in the Garden-walks with so much expression of heart-burning as might raise compassion in Tygers. Some being not any longer able to digest their melancholy in the pleasant Provinces of *France*, will needs go and wander it down in the Forrests of *Canada*, among the Savages, there to lead an obscure life, as if they had renounced humane Society. Others stick not to say, by a Proverb come into vogue amongst them, *That the Goat must needs be content to brouse where she is fastened*, but were they younger, and their health in a better posture, they would never continue two moneths in the Society. The ground of their discontent, is, that, though they should in proceſſe of time become Oracles in all the Sciences, yet are they ever forced to continue in that low degree, wherein they are infinitely contemptible in comparison of those that are admitted to the fourth vow. The Provincials cannot deny, but that they have discarded some men that were able to go through the highest functions and performances of their Society; and to the end that that injustice should not be apparent to all the world, they are alwayes put upon a base and dishonourable employments. I have heard it affirmed by Monsieur de *Lingende* Bishop of *Salat*, one of the greatest wits, and the most able Divines in *France*, that they might with a safe conscience quit the Order, and that, being treated with so much tyranny, they were dispensed from their simple vows,

for those never make any solemn. And yet so strangely is this great Body animated by Hypocrisy, that; that is attributed to zeal, which proceeds meerly from dissatisfaction, insomuch that the greatest part of those that go upon Missions into the *East* and *West-Indies*, not going thither upon any other account then that of avoiding the domestick traines of villany and discontents, they are forced to struggle with (I say the greatest part, not all) these ambitious spirits, who make all things contributory to their own reputation, will neverthelssse have these afflicted souls transported into those parts as great Apostles, and would persuade the people that their earnestnesse for the glory of God had waisted into those barbarous regions, such as dissatisfaction, and the affronts they had received, had banish'd into those disconsolate places. It hath been told me not long since by one of the most sincere and vertuous men that were engaged in that Apostolicall Mission, that the motive which induced him to go for *Portugal*, and thence into the *Indies* was the supplantations and intrigues which were but too too apparent in his Province. I could give the names and surnames of a great number of these discontented persons; and, if the insolence of *Beaufés* force me thereto, I shall do it, and moreover produce a catalogue of those that are not of the number of the professed. Yet do I think fit to forbear it at the present, meerly out of a consideration, that it is a kind of inhumanity to adde to the afflictions of a sort of wretches, whose consciences cannot groan in this world under a greater burthen, then that of their being Jesuits and wanting the courage to quit the Society.

Nor is this *Pandora's* box of discontents and disturbances opened onely for the persecution of those that are called *formal* or *Spiritual* Coadjutors, whom the Lay-Brothers distinguish from the others by the contemptible title of *The shorter sleeved Fathers*. No, those that are of the professed number have their share

Of the mischief, but with this difference, that the dissatisfactions of these latter last onely for a certain time, and those of the others are perpetuall, because of the fatall necessity there is, by reason of the degree they are in, that they should be contemptible. In a Country where treacheries are so predominant, it is not to be expected that any man should say he lives without discontent. The community of the Jesuits is a knot of undermining Serpents; let a man be ever so eminent, it is impossible he should live a moneth among them, where there is so much bandying, without making some complaint. *John de la Renaudie*, a late Provinciall among them, was wont to say, that the most eminent of the Society, the better to digest dissatisfactions they were to meet with, should imagine to themselves that they were condemned to the Gallies for ninety nine years. Jealousie makes a division amongst the bravest minds. Ambition forms in the souls of all those that are more considerable in the Government of the Society great idæ's of their own persons; for, perceiving themselves raised to a higher condition then their Brethren, they think no acknowledgements more then their due. And this is the seminary of those bloody complaints, those inappeaseable heart-burnings, and the implacable discontents which raise divisions among them, and smother all sentiments of Charity. If therefore there be any man that ever heares them make their braggs, that their Order is the Land of *Goshen*, full of light, while the Egyptian world is covered with darknesse; let him confidently reply, that it is a piece of ground full of noisome mists and clouds; and if out of an excessive of insolence, they further retort, and affirm it to be the suburbs of *Paradise*, answer, it is the dark entry that leads to *Hell*, thus described by their *Virgil*, where,

*Luctus & ultrices posuere cubilia cura,
 Pallentesque habitant morbi, tristisque senectus;
 Terribiles visu forma, leihumque labosque
 Tum consanguineus leti sopor, et mala mentis
 Gaudia, mortiferumque aduerso in limine bellum:
 Ferreique Eumenidum thalami, et discordia demens
 Vipereum crinem vittis innixa cruentis.
 Multa ubi præterea variarum monstra ferarum
 Centauri in foribus stabulant, Scyllæque bifformes,
 Et centum geminus Briareus, ac bellua Lerna
 Horrendum stridens, flammisque armata chimæra,
 Gorgones Harpyiaque et forma tricornis umbra.*

where,

Sorrow repos'd, with her revenging rage,
 Pale sicknesses, and discontented age,
 [Fear, with dire famine and base Poverty,
 Labour and death, shapes terrible to see.
 Then Sleep ally'd to Death, and fond joyes are
 Plac'd on the other side with deadly warre;
 On iron beds, Furies and Discord sit,
 Their viperous hair with bloody fillets knit
 — Then a huge brood
 Of various monsters, biform'd Scylla stood,
 And Centaures in the Porch; with hundred hands
 Briareus and the Lernean Hydra stands,
 Chimæra hissing loud, and arm'd with fire,
 The triple shade, Gorgons and Harpyes dire.

So that, if a man would speak according to a Christian and evangelicall apprehension, he may tell them, with no lesse truth then confidence, that God hath, by way of anticipation, cast the Jesuits into utter darkness, where there is perpetuall weeping and gnashing of Teeth.

CHAP. IX.

Other grounds of discontent among the Iesuits proceeding from the conduct of their Superiours.

WE come now to a more particular anatomy of the distractions that are so predominant in the Colledges of the Provinces of *Guyenne*. The Tyrannicall government which some Provincials have introduced among them is the wild bore that makes havock where ever he comes. There is one, by name, *John Pitard*, who caus'd *Arsenick* to be given to some Brethren that were more then ordinarily addicted to drunkenness. Another, a very Bacchanalian Priest, called *John Ricard*, a worm crept up into greatness out of the dust, by his profusions of the revenues of the Novitiat, and the interest of certain Jesuits of *Paris*, who recommended him to *Rome*; and since his time, one *Gilbert Rousseau*, a man of an implacable and revengefull disposition, one that, the more to exasperate the Bishop of *Poitiers*, presumptuously threatned he would have the head of the *Sieur des Estangs*, though it should multiply like that of a *Hydra*. These I say have, with so much insolence, manag'd the affairs of that unhappy Province for the space of nine or ten years last past, that the one half of the young men of greatest hopes have forsaken them, and others of longer standing have been content to groan, and still do groan under their Tyranny. Were I now of the Order (which God forbid I ever should) it were but just I should represent these inconveniences to the Pope, as their Supreme head, as some have already done. But since it hath been the pleasure of God to bring me from among them, I shall discover them to the greater advantage of the publick.

Those, who take the Government of the *Jesuits* into a generall examination, cannot but conclude that so pestilent an indisposition will ever be falling from the head into the members, and that that imperious Monarchy that exacts an implicate obedience from its subjects and that in all things whatsoever, cannot subsist but it must fill their hearts with perpetuall bitterness and heart burning.

The first foundation of discontent is thus layd. The Generall of the Order, who creates these subalternate Superiours, and the Provincials, upon whose suggestions and informations they are preferred to superiority, are guided by this maxime, not to put into employment, the most deserving, but the most confident, to the end, say they, that they may ever be ready at hand, to be, like so many *Mastives*, put upon the execution of those Orders that come from *Rome*. From this, it must needs be inferred, that the Superiours are neither the most knowing, nor the most able, but a sort of upstarts, and very inconsiderable in point of Literature, who not able to get into preferment upon any account of their own worth, as having not those qualifications which are requisite to render men excellent, are accordingly obliged to prosecute the designs of those who are the Raisers of them.

Now I desire the kind Reader to imagine with himself, what disturbances there must needs be in that Body where the blind lead those that have their perfect sight, and he that is guilty of thousands of imperfections, and hath little or nothing that is excellent in him, governs and disposes of the greatest Doctors and wisest men. Hence must needs follow a contempt of the person governing, who is according. Iy called proud, self-will'd, imperious, ignorant, thence dissatisfactions are to the *Generall*, who admitted him, and exasperations against the *Provincials* who had recommended him. And thence proceed heart-burnings,

ings, and indigestible discontents, and then *Letters*, written with the greatest bitterness and exasperation of spirit.

The second inconvenience, is, that the Rectors are not shie of any so much as those who are any way excellent above others; and accordingly they make it their main businesse to tread them under foot and make them contemptible. Upon this account is it, that they are insupportably imperious in their government, not calling those that are eminent above the ordinary rate, to advise with them, no more then if they were not of the house. And if they take them along with them in their visits to great persons, it is onely to make ostentation of their superiority above them; they speake first, and make their insolence the more notorious by the humility of those great persons, who are in all things obliged to comply with these imaginary Idols of preheminance, and, by their submissions, to make it appear, that they are inferiour to such as they far exceed in reputation and abilities. *Hæc Tyranni vox est, quicquid excelsum in regno cadat.* To say nothing without some kind of demonstration, I desire the Reader but to enquire what kind of people are *John Ricard, William Ricard, Milseneau, Ijbier, Gombaud, la Rhede, Coulon, Saige, Guillard, Reginer, Soulier, Gadaud*, and others of that rate, and he will find that they are no more known in *Gnienne* then if they were not there, so inconsiderable are their qualities. And yet these are the Superiours who sit at the helm of the Society, and exercise their empire over the *Camains, the Martinons, the Godefrés, the Gosses*, the most eminent Preachers and most excellent Divines. Is it possible men should live under so unjust a kind of Government, without complaints and discontents?

A third disorder, is, that these Superiours, without the least ground, and upon no other account then that of the commands laid upon them by the *Provin-*

ciall, stick as closely to him as Ivy does to an old wall, are ever of his opinion, and, out of pure compliance with him, abett whatever he seems to be inclined to, as well for their continuance in the present employments, as to obtain new ones, after they have gone through those they are in. If any does but mutter at their Government, you shall presently find the confiding creatures of Superiority engag'd in a combination to ruine that unsatisfy'd man, with no lesse violence then if they were so many Lyons. So that the *Provinciall* is the only person that governs the whole Province, by the correspondence there is between him and his *Rectors*; and consequently, the *Generall*, who having by the same maximes of Government, chosen the *Provincials*, pitches not on the best and most able, but those of mean parts, governs the whole Society with such an absolute supremacy, that it is seldome seen that any one is so confident as to oppose it, which if it happen that any one should, though he were a Saint *Paul* he shall be accounted no other then an humorous, troublefom person, and disturber of their peace. Thence comes it, that it is commonly said, that all the affairs of the Province are managed according to the directions of the *Provinciall* and two or three of his greatest confidents, who make no account of the rest though in all things to be preferred before them. Thence also comes it, that at *Rome*, the General growes so imperious by reason of the intelligence that is between him and the *Provincials*, whom he knows to be his creatures, that the yoke of obedience becomes insupportable. Now let the Reader consider with himself, whether any honest man can possibly bear with the insolence of these *Machiavils*, without so much as writing some Letters to discover his resentment of such miscarriages.

The fourth misfortune is the damme of no fewer disturbances, and dissatisfactions. These pearching *Rectors*, not for that they had those parts which were necessary for their recommendation to the Government, but meereley

meerely for their compliances with the *Provincial*, and the excellent talent they had in dissimulation and sycophancy, do all things with such an absolute power, that they are not any way to be diverted or opposed. And whereas it ordinarily happens, that those who are of very slender abilities would fain make it appear, in their actions, that they are persons of a great reach and conduct; so those pitifull *Rectors*, who labour in order to another man's harvest, to let the world see that they are highly qualify'd for Government, carry themselves like *Bashaws*, and never taking any other advice then that of their own heads, dispose of the Revenues and persons of their Colledges, with so much tyranny, that the condition of the most ignorant is at this day to be preferred before that of the most learned. Tis the generall complaint of the gravest men, that all designs are undertaken and accomplished without communication; for these proud upstarts, would think themselves slighted, if a knowing man had given them some good advice. I have been in some Colledges where the *Rectors* have made so little account of the Ancients, that they called them not into their chambers to consult with them, once in six moneths, and when they did, they propos'd nothing but trifles, so true is it that the presumption of some particular men hath brought the Government among them to an incredible height of insolence. For a man to see his condition and fortunes managed according to the humour of an imperious ignorant man, and not bemoan himself, speaks a constancy above that of the severest *Stoicks*.

There remains yet a fift spring of discontents, which is, that the same *Rectors* carry things on with such an absolute disposall in their Colledges, that it is in their power to put in execution their own advice, though contrary to that of all the rest, and to oblige, nay they really do oblige their Subjects, prejudicially to the Lawes of the Nation they live in, to obey their unjust commands, and to do their will.

In this point the Juniors are so insolent, that they impose upon the most illustrious things that are highly base and unworthy, meerly to shew their Authority, and to make them know, as they say themselves, that they are the Grand Masters. What possibility is there that a man of any courage should patiently suffer his judgement to truckle under that of an extravagant person, and not take occasion to discover some regret at such unhandsome dealings?

CHAP. X.

Assigning other undeniable causes of discontent among the Jesuits, taken from the injustice of their Superiours.

THERE is no Community that can possibly keep long together without justice, though it were a community of common Rogues and Highway-men. The most notorious defect chargeable upon those whose devastations are so remarkable in the Province of Guienne, is, a neglect of Justice, whereof the perpetuall attendants are those of Rebellion, such as threaten the approaching dissolution and ruine of that Body. All Jesuits, even to the Novices, are not a little troubled to see Offices distributed among a small number of persons. Some continue Superiours for the space of fifteen or twenty years, and others are excluded from ever being such, though they have the generall approbation of all to be the most prudent. There is nothing more generally heard both in their greater and lesser Colledges then these words, *Why is not such an one N. N. chosen Superiour?* and there may be perceived a cloud of sadness and dissatisfaction rising in the countenances of those that hear it. In like manner, when

(some)

some Superiour comes in the time of recreation, and sayes, that the Rectorship is conferred on such an one, the generall silence wherewith the news is entertained, the stifling of all discourse for some time, and the reciprocal looks that passe between them, as they expresse their admiration and astonishment, so do they very much discover how infinitely they are troubled to see persons of no worth raised out of the dirt, to domineere over others, so to make those great men that are discountenanced the more despicable. When tidings came that *la Rhede* was chosen Rector of the Colledge of *Agen*, *Peter Cadot* of that of *Rochell*, *Bernard Soulier*, of that of *Poitiers*, *Fronton Gadaud*, of that of *Pau*, the disdain and scorn conceived thereat was universall, nay, many sticks not publickly to laugh at the choice.

All a man hath to do, to be excluded all employments, is, to be indu'd with those qualities that are necessarily requisite for him to be admitted thereto. Learning is accounted a disqualification in order to preferment, under pretence that great Wits are not the most fortunate in things relating to the practick. Solidity of judgement, and a more then ordinary constancy, are alwayes enviously looked on by those that sit at the helme, so that it is the main part of their businesse to finde out pretences for their exclusion. Tis given out of some that they are too much inclined to choler, of others that they are too melancholy, of some, that they are guilty of too much confidence, of others, that there would never be a good intelligence between them and the General: and so, as it commonly happens that all great minds have some imperfection, these envious wretches take advantage of the defects of such eminent persons, to exclude them from the government. Hence it comes to passe that those whom Nature had favoured with a certain preheminence, are made Vassals, and those, whom the same Nature had ordained to submission, are invested with
superiori-

superiority; and consequently the Latter grow insupportably insolent, the former are exasperated.

The Pope, coming at last to hear of these circumventions, publish'd a Brief not long since, whereby he commands, that all Superiours (the Generall only excepted) should be displaced precisely at the expiration of three years, and should not be admitted to any superiority for the space of eighteen moneths thence next ensuing. This intermission of Government, making them equall, if not inferiour to those whom before they had tyrannised over, galled their spirits to the quick, they accordingly left not a stone unmoved to get the Brief repealed, but not being able to obtain it, they could not be persuaded to have it proclaimed, to the great contempt of the Popes power and authority; nay, to make up the measure of their infamy, they have cast out pious and devout men for discovering a certain satisfaction at that piece of reformation, so important in order to an abatement of their insolence, whose ambition it was to perpetuate their charges and employments.

There is yet a more intolerable injustice committed by them in the abuse of their usurped authority. The most eloquent *Preachers* are not those that preach in the most eminent places, nor are they the most acute *Divines* that teach in the most famous Schools, nor yet those the greatest *Rhetoricians* that are the most considerable in their chiefeft Colledges. No, it is the prudence of the Superiours to advance their own favourites, to the disparagement of those of greater abilities.

Hence comes it that Learning is not attended by reward, excellency carries not the honour of the day, deserts are discarded, and there is hardly any one admitted to employments of consequence but those that can crouch and adore them. This is the reason that great Wits are cast down and discouraged, for, perceiving

ceiving it will cost them so much to arrive at some eminency, they content themselves with a mediocrity. And the consequence of that, is, that humane Learning is neglected, Philosophy grows despicable, and Divinity is not studied by many, but a little for fashion sake. Preferment depends absolutely on the favour and countenance of the superiours; vertue is the only way to be trod under foot.

This kind of injustice will discover it self much more to our observation, if we do but consider the satisfactions required by such as are injured. If any one makes his complaint to the *General*, against the violence of some immediate Superiour, what just ground soever he may have to demand reparation, he shall never obtain it, nay, though he should suffer persecution for the Faith, yet shall the guilt still lie on his side. To mutter at a palpable fault committed by the Rector, is a crime; to make any stirre about it, or to charge him therewith, is to be over censorious and disobedient.

For a man to behave himself towards them as they expect, he must be like those Idols *that have eyes, and see not, that have eares, and heare not, that have mouths and speak not*. But on the other side, to converse among the Brethren, hee must be all eyes, to take notice of their miscarriages, all eares, to hear what they say, and all tongue, to give an account thereof to the Superiours, to the end, that all the faults of the former should be concealed, and all the imperfections of the latter should be discovered.

This erroneous kind of Politicks grinds and crushes the Inferiours, and makes those that command outrageous and insolent. They are confident, let them do what they will, that they shall carry the cause, and that the *Generall* and the *Provincials* will discountenance the accusers, that so they may not allow their Subjects the liberty which Galley slaves have, to complain.

I know

I know three or four persons of very great worth that have lately left their Province for having demanded justice against some Superiours that accused them, and never could have the favour of so much as a hearing of the difference. Monsieur *Baud* made a just complaint to the Vicar of the whole Society against *John Ricard*, and had no other answer then a glorious Panegyrick in commendation of the person he accused. I believe that that eminent Preacher, whom they persecute for his having deserted them, hath the Letter yet to produce, which is such as that there needs no more then the bare reading of it to fill the hearers with indignation.

This discourse is so demonstrably true, that of ten *Jesuits*, there shall be nine to confirm what I say.

And to make it further apparent that this kind of Government must needs burst asunder, there have been some overtures already made to the *Pope*, that there may be appointed, in every Province, a certain number of discreet persons to do justice to those that demand it, and there is some likelihood it may be obtained. But the businessse concerns me not.

CHAP. XI.

Producing severall reasons of discontent arising from the Syndications among the Jesuits.

I Come now to the *Syndications* that are among the *Jesuits*, and the injustice consequent thereto. *Ignatius*, the better to lay the foundations of a tyrannicall government, rather then a Religious, left his disciples

sciples two rules, which, under pretence of augmenting charity prove the bane thereof. In the former, he enjoyns all to be ready to discover themselves, when they shall be called to account by the Superiour. In the latter, he obliges every one to inform the Superiour of the faults which he may have observed in the lives and manners of his companions. I shall not here presse, how that it is observable in the *Romane* History, that in the times of wicked Emperours, such as, for instance, *Nero* and *Domitian*, infamous Informers were very much countenanced, but that under good Emperours such as were *Vespasian*, *Titus*, *Trajan*, and *Antoninus Pius*, they were beaten, banish'd, and many times put to death. All I have now to do shall be to make it appear that these Rules are two Sources of injustice and discontent. Of injustice they are, for that these *Syndications* are a sort of secret informations made of the faults or offences of another, given in to the Superiour without proof or hearing the parties concerned. There cannot be a fairer opportunity then this, for the mischievous to oppress the good by their secret accusations, which the other never come to the knowledge of. The envious have the like advantage to put a rub in their way whose endeavours are fortunately contributory to the publick good, when they least think of any such thing; and the Superiours, who have not an equall affection for all their Subjects, are not a litle glad to have, in their Reading-Seats articles and informations to put a slur upon knowing men, and such as any way eclipse their reputation. Now I leave it to the consideration of any judicious man, from the generall inclination which we have to take notice rather of that which is evil then that which is good, and the impression that an obligation which they imagine lyes upon them to discover all things rather then break their Rule, may make in weak minds, whether such a government be not destructive, and without any difficulty, chargeable with injustice,

it being an ordinary acknowledgement, that the omission of some trivial circumstance may make a good action bad, or a bad action good.

In the second place, I affirm these Rules to be a source of discontents, for it will be found by the perusal of the *Archivi* of the Superiours, that of three hundred such, that now live in *Guienne*, there shall not be one that may be called a vertuous man, that is, hath not been accused of severall offences. The informations, such as are those of diverse of them, are contradictory; one saies white, another black. In the greatest part there are aggravations and imaginary inferences made, and ordinarily falsifications and impostures. Were there a legall proceeding, some would be acquitted, others convicted of their crimes. But instead of a juridicall procedure, the Superiours go by the way of informations, as they think most convenient. If any one hath spoken advantageously of any of their Friends, they make the best they can of those favourable Suffrages, and the world shall hear nothing of their defects. If any one hath spoken ill of those whom they affect not, or any way stand in fear of, they conceal their vertues, and produce against him those injurious suggestions. So that they are ever furnished with materials to condemn some and to acquit others, it being the main design of these Syndications, or secret informations, to make the Superiours uncontrollable, the inferiours unfortunate.

This contagious union, and poyson of fraternall charity cannot but raise in them a mistrust one of another, and puts them into a fear that any one may sell them in a manner, to ingratiate himself with those that govern. I desire any one that hath frequented the classes, to reflect and consider, whether they are not much more free in point of conversation, when they have to do with secular persons, then when they are among themselves. Though ten strangers should come into the place where they are engaged in discourse,

course, their presence should not oblige them to any more reservedness, but if some Jesuit drop in, all is immediately smothered. The reason whereof can be no other then that their Government is grounded on censures and Syndications, and that every man is afraid of the ill offices of *Eves droppers* and *Informers*.

To the end therefore that a man should not be discontented among a Society of Sycophants and detractors, the onely way, is, to burne the Rules they have, and to make others. Let not therefore any man be astonish'd to find so many forsaking the Order, when they do it meerly for their own quiet sake, nor wonder that those who continue therein have in a manner perpetuall occasion of complaint and repining, and betray it in both words and writing. I acknowledge, that I bemoan'd my self to *Roussseau*, the Provinciall, foure moneths before I came from among the curst crue, but it is as certain withall, that the grounds of my complaint were so just, that I should not have expos'd my self to ever the more censure, though my Letters had been more sharp and satyricall then they were. If the Reader does but reflect on the occasions of complaint which I have discovered in the four precedent Chapters, he cannot but be satisfied, that it is an ordinary thing in that ill-disciplined body, to write bloody and invective Letters, and that they have injured me very much, by producing mine, to persuade the world, that my conversion was not real and sincere.

CHAP.

CHAP. XII.

Shewing the falsifications of the Jesuits in the impressions of my Letters.

Satan who transforms himself into an Angel of Light, cannot so absolutely conceal his ugliness under the borrowed beauties of an Archangel, but that he still discovers himself to be a Devil, by some claw or other which divine Permission will not give him leave altogether to hide. Let the *Jesuits* pretend ever to so much sincerity, in the publication of my Letters, yet shall the world find them to be, what they really are, cheats, falsifiers, impostors. I must needs acknowledge that I writ a Letter to *Gilbert Rousseau*, out of no other design then to expostulate a little with him about my employments, and to let him know how much I repented, and was dissatisfied with the disposal he had made of me to preach on Sundayes and festivall dayes at *Rochell*. Not that I thought my selfe any way disparaged to be employed in that noble City, but that it was my expectation that the infamous impostor should, according to the Letters I had received from him, have disposed more honourably of me, and taken occasion to appoint me some good place to preach in the Advent and Lent, suitably to the good success I had had at *Nantes*, when there was a generall Assembly of the Estates of the Province of *Brittany*, and but a litle before on the Octave of *Corpus Christi* day at *Poitiers*. But, finding my hopes frustrated, I must confesse I put pen to paper and writ the Letter mentioned, with great deliberation, insomuch that out of the intimacy there was between me and *Peter Reigner* and *James le Grand*, I communicated it to them. All those that know me will say thus much for my justification,

fication, that I had reason to complain. Nay, the Provincially himself was not insensible thereof, as may appeare by his keeping of the Letter for the space of foure moneths in the *Archivi*, out of a designe to vindicate himselfe against me, if the businesse should ever come before the *Generall*, but now that it hath pleased God, out of his mercy, to reduce me to the Reformed Religion, he hath made other advantages thereof.

It argues a strange conjunction of weaknesse and malice to be forced to make use of Falsifications to perswade the world there can be much inferred from a pityfull Letter penned out of discontent. This inconsiderate and vindicative sort of people, who make no great difficulty to swallow *Forgeries* and *Antidates*, making it their businesse to perswade the people, first that I was an inconsiderable person, and secondly, that it was a suggestion of *vanity* rather than of *verity* that prevailed with me to forsake the *Romane* Religion, imagined, that the Letter I had written, whereby I discovered the dissatisfaction it was to me to preach in Country villages, might contribute somewhat to their designe. But finding withall that in the same Letter I made mention of my preaching before the Generall Assembly of the Estates of *Brittany*, and on the Octave of the Blessed Sacrament (as they call it) at *Poitiers*, they could not but at the same time craftily inferre, that the world, reflecting on the qualifications requisite to preach with applause at *Poitiers*, and before a generall meeting of an illustrious Province, might open their eyes and say, It is not without reason that this man complains of hard measure. For if it be so, as is apparent to all the world, that he preaches with satisfaction before an Assembly of Bishops, Lords, Presidents, &c. and that in such a number that there are seldome seen so eminent Auditories, the Provincially is very much to blame to put him upon a mission to country villages. They therefore

fore concluded it necessary to falsifie the Letter, and to suppress the beginning, so to produce onely what made for their design, and conceal what made for my advantage and commendation, upon which resolution they shortned the Letter, which ran in these words.

REVEREND FATHER, Pax Christi &c.

“Upon the 7. of September I understood the disposall
 “your Reverence had made of me to preach at our
 “Church at *Rochel*. I expected some employment
 “suitable to the good opinion which your Reverence
 “was pleased in severall Letters to expresse that you
 “had conceiv’d of me, so far as to tell me in some
 “of them, that you had received thousands of good re-
 “ports of me, not onely from our own Fathers, but
 “also from strangers. All those I have seen have affi-
 “red me, that, in the places whence they came, there
 “was a generall face of gladnesse when it was said that
 “I preach’d on the Octave at *Poitiers*. This at least
 “I am certain of, that the Professors of Divinity,
 “and all the younger Students, were extreemly satis-
 “fied at my being in those parts, and much pleased
 “with my company; and though Father *Leon*, a Pro-
 “vinciall, and Commissary of the *Pope* for the reforma-
 “tion of his Order, an eminent Preacher was then and
 “had been for severall weeks before, the admiration
 “of all *Poitiers*, being at that time in the head of a
 “Generall Chapter, yet had I as great an Audience as
 “the most qualified that ever preached there, nay so
 “great, that the *Capuchin* had not one for six. I am
 “therefore much to seek, what suggestions your Re-
 “verence may have received, that should engage you
 “to make so hard a disposall of me, &c.

I must confesse that I writ in these simple and fa-
 miliar terms to *Gilbert Rousseau*, and if they have pro-

and produced the Originall Letter, the beginning wil be
 found word for word as is before laid down. And yet
 for my *William Ricard* Rector of the Colledge of *Poitiers*
 hath caused it to be printed mangled and falsifi'd &c.
 to make it the more serviceable to his design, for,
 smothering all that in the beginning made any way
 for my honour or advantage, he puts it out thus.

*A Letter from Peter Jarrigius to
 his Provinciaall.*

REVEREND FATHER, *Pax Christi &c.*

"I heard not till the 7. of September, of the dispo-
 "fall your Reverence had made of me to preach at
 "our Church at *Rochell*. I know not what suggesti-
 "ons your Reverence may have received that should
 "engage you to make so hard a disposall of me, I am
 "not to learn, that if a Preacher &c.

Now I desire the Reader but to compare this Let-
 ter with the precedent, and he will soon find, how
 that that malicious man hath, by a palpable falsifica-
 tion, cutt off all that whereon they ground their pro-
 secution against me, and which makes my complaints
 rationall and justifiable.

But God, who is graciously pleased that the mouth
 of Forgers and detractors should in some measure be
 stopp'd, to their confusion, hath so ordered things, that
 Father *John Ponthelier* a Priest of their Society had
 sent copies of my Letter into *Holland*, with all
 those beginnings, which I need no more then produce
 to demonstrate the falsification of that Printed by
William Ricard, to be sold by *Hernand* living at
 the

the Name of *Jesus* ; which is a notorious discovery of the foul play used by the *Jesuits* of *Guienne*. Nays, by Gods further permission, it is come to passe that the said Letter hath been translated into Dutch, but with so much distortion, that it is not any wayes the same with that which *Beaufes* had caused to be printed in order to his justification. Had I but any acquaintance with the Dutch tongue, I would discover the impertinences, which the *Jesuits* lurking in this countrey have pestered it with. I have the Dutch translation in my custody and shall produce it, if requisite. All these pittifull circumventions trouble me but little, but I am infinitely pleased to see a sort of people, pretending to the greatest sincerity imaginable, betray so much imprudence in their subtilty. *William Ricard* is a man so infamous for his insinuations and criminall inventions to keep himselfe up in repute, that it is no miracle he should make use of falsification to oppresse me, could he do it. He hath not forgotten that during the time of my being at *Poitiers* the whole Colledge was dissatisfied with his Government, and that the gravest Fathers there were combining against him. If it ever happen, as I hope it will, that I write a Treatise of the Government of the *Jesuits* of *Guienne*, he shall not be forgotten, and his treacheries in the Affaire of the *Basque* and *Saige* shall not be omitted.

CHAP.

CHAP. XIII.

By way of Answer to the two convictions which James Beaufes pretends to draw from the precedent Letters.

THere is no starte in the Firmament which hath not its spots, nor any Cedar on mount *Libanus* that hath not its shadow. I acknowledge my self to be a wretched Sinner, loaden with a greater burden of imperfections then *James Beaufes* hath yet discovered in my Letters; but that worme of madnesse and indignation which makes him so restlesse, makes him withall fall into extravagances to aggravate them. It is my daily suit to my Saviour Jesus Christ that he would cleanse me through his blood; and I never go to the Lords Supper, but I sing in the company of my Brethren, with the Kingly Prophet, *Psalme L X.*

You are not therefore to expect Mr. *James*, that I should justifie my self, as you and those of your fraternity do, who would make the world believe you are absolute Saints. I shall never blush at the acknowledgement of my infirmities, but shall give God the glory, though you should charge me with sinnes I am truly guilty of.

You have indeed taken but too much pains in your book to make it appear that I was a person full of vanity. There was no such necessity you should spend your grease so much to find out all the passages you could in my Letters to make it the more notorious, and consequently me the mote odious in the eyes of France. *Novum crimen Cai Caesar, & ante hoc tempus inauditum;*

inauditum; all the Jesuits in generall, to speak of them, according to the opinions of both Seculars and Regulars, lie under an imputation of being proud and presumptuous. Could I do lesse then howle and yell, while I was among wolves, or not be guilty of some vanity while I continued among the insolent? I acknowledge, that I was not the humblest man in the world while I was of your Society; but God, who hath been graciously pleased to make me quit your robe, will also free me from the vanity it is lin'd with. I have desired honourable employments with moderation, while my colleagues were laying base designs, and crouching into infamous compliances and prostitutions to obtain them. I have presumed that I was qualified much beyond those whom the favours and partiality of the Superiours advanced without any regard to their deserts. My vanity was not indeed a virtue, but the disposals of the *Provinciall* were not without injustice. If a man should examine one of the Sermons which you make, more like a Mountebank then a Divine, he shall discover more vanity in it then there is in my Letters. Therefore, that airy bubble, as you imagine it to your selfe, should now be burst asunder, because it is fallen under the feet of those, over whose heads it thought to have flown, is onely a fond and false imagination of yours.

The second discovery you make from the same four much canvassed Letter, is, that of my *discontent*. Where I beseech you of all your Society is not such, or indeed can be otherwise, considering the distractions so prevalent therein? If there be any one, he is a whit more crow among a knot of men who are accounted all black in their consciences as in their habits. To what end do you imagine that I have made four Chapters of your *Politicks*, but to demonstrate, that it is impossible any man should expect any rational satisfaction from your conduct? So that it is not a thing so incredible, that, living in the house of weeping and gnashing

k of gnashing of teeth; I should be so stupidly stoicall as
 and not to bemoane my self : no, I could not forbear
 and howling and gnashing of teeth as well as others. It
 yell, cannot be denyed but that I have had much reason to
 some complain against *John Ricard*, yet I never did it with
 ac- so much violence as you have done, who made your
 n the brags that you had put a *flurre* upon him in the Provin-
 who all Congregation, and have, out of a contempt of his
 your person, said an hundred times, that that pitiful Cur-
 with, *Mers Sonne* made the government subservient to his
 mode- own fortunes I could not forbear some resentment,
 signs, to find my self sometimes slighted; I do not deny it.
 pro- But it hath never been seen that I was condemned to
 that the drudgery of the Kitchin, as you were, nor dis-
 avours- missed out of the classe, as you were. It bred some
 ut any discontent in me that I was appointed to preach in
 deed a Countrey villages, that is to say, at *Vielle-Vigne*,
 e not that you preached there before me, and *Timothy Chiche*
 one of office though one of your most eminent Preachers.
 unte- There was indeed somewhat of aggravation in that
 nity in expression, that *bawling among the Countrey people* I
 at the- *arnt nothing but bawling*: but I was but two years up-
 should the *Cardinall-Missions*, you spent three in them.
 er the- or indeed needs a man consult any thing but your
 o have- own language, to find, that your Sermons are calcu-
 your- rated for the meridian of countrey villages, and not
 ame for eminent Citties. I said I was *despicable in the ap-*
 e. *Whimensions of the Provincials*, and that I was in an in-
 , or incapacity to serve my Friends. Tis true, but the employ-
 tions- sents you have run through have made it appear what
 a whi- more thoughts they have had of your abilities, since
 nted they have suffered you to grow grey haired, and ne-
 s. To- raised you out of the dust. It may be, the ca-
 ur Ch- anies you have belched up against me in this ur.
 hat it- nt necessity will bring you into some reputation a-
 l satis- among them, and will induce them to do something for
 thing- you by way of gratification:
 ing and But your *vanity*, you will say to me, and you dis-
 gnashin-

contents have proved the occasion of the double Apostacy you are guilty of ; one in forsaking the sanctified Order of *Jesuits*, the other in falling from the Church of *Rome*. I deny the consequences ; and say that he who forsakes error, to embrace truth, never was an Apostate. In like manner, he who quits an Order, that maintains the killing of Kings, is not guilty of any thing so much, as of too long a continuance among *Assassins*. My *Declaration*, dedicated to the High and Mighty States of *Holland*, already translated into severall Languages hath given in a manner all *Europe* an account of the motives which induced me to renounce the *Romane* Religion, and my Book intituled, *The J E S U I T S* upon the *S C A F F O L D*, hath made a discovery of an abundance of crimes, which, taken into serious examination, would oblige the most reserved to quit the Society, and prevent the most prudent from entering into it. I am confident, that even you your self have had occasion enough to repent you, that ever you put on that habit, so destructive to the State, and injurious to Religion. The *Breviary* and the *Rosary* which you desire all acquaintance with, as *Father Freigne* and divers others have clearly proved to the *Superiours*, plainly shew, that your being of the Order signifies no more then that you dare not get out of it. May it please God out of his mercy to fortify your heart to do it, and so return you that good for all the evil you have endeavoured to do me.

CHA

CHAP. XIV.

Wherein James Beaufes is found guilty of a notorious imprudence, tending very much to the dishonour of his Brethren.

WHat can be expected from a fool that hath gotten a sword into his hand, but that he should strike without any consideration, and haply do as much mischief to his Friends as those whom he takes to be his enemies. 'Twas a simple imagination of *Beaufes*, to think he did me a shrewd discourtesie when he said I was of a mean birth. But his understanding, not being of any great reach, foresaw not the wound he at the same time gave himself and those of his Fraternity. Could Monsieur *Vincent* have a fairer occasion to handle him as he hath, or could they give me a better opportunity to discover the genealogies of abundance of the most eminent of the Society? I am confident that *Beaufes* never consulted *Roussau*, his Provinciall, when he fell into this piece of indiscretion, nor took the advice of *Penot* or *Daron*, who live with him in the Colledge of *Rochel*.

The *Jesuits* made it very much their businesse, from their first institution to this very day, to make the world believe, that, for the most part, those who were admitted into their Society were persons of good extraction, and many were persuaded it was so; but this man hath of a sudden pulled down all that they had built, and were builded upon that account. The first act of vanity which their Regents betray themselves in, is, to pretend relations to Lordships, and make brags of the nobility of their blood. *Dupré*, a Native of *Franche-Comte*, son to one that sold salt

in the streets, derived himself from the house of *Vaudemont*, and having exactly learnt the genealogie of the Counts and Marquesses of that illustrious race, made his visits to the greatest of the Nation; under pretence of kinred. *Henry Duchesne*, a bastard upon record, being extreemly desirous to raise, in the minds of the meaner sort of the Inhabitants of *Bordeaux*, an imagination of the Nobility of his extraction, pretended very neer kinred to an eminent Bishop of the Province, and I must confesse he was very much in the right, for it is not unknown to most of the *Jesuits* that he was his Father, and that his Mother was since forced to set up a prostituted trade in *Paris*. *Beaufes* hath betrayed all: had he owned any thing of discretion, the *Jesuits* might have continued in the reputation, they are so ambitious of, that they are of high and honourable birth. For no body would have troubled himself so far as to deprive them of a recommendation they had usurped. But now the obligation that lies upon me to give God the Glory, who is the protector and refuge of the humble, stirres me up to let the world know, that, setting aside a small number among them, they are all of the dreggs and drosse of the Commonwealth. For, confining our selves still to the Province of *Guienne*, if we except *Peter de la Brangelie*, *John l'Estade*, *Pontius la Devise*, *Francis Reymond* of *Bordeaux*, and another *Reymon* of *Agen*, *John Sevin*, *Quadreils*, *Camain*, *Josset*, and happily about a dozen others, who, without all dispute, come out of good houses, all the rest, to the number of above two hundred and sixty, are of vulgar extraction. So that Monsieur *Vincent* might very well say, with as much truth as happinesse of conjecture, that, since *Beaufes* hath discovered the mystery, those who had a good Idea of the genealogies of the *Jesuits*, might upon very good grounds suspect and say of them when they meet them; See, there goes a disguised Mason, or a journey-man Taylor, or some discarded Serving-man,

ing-man, who yet pricks up his ears, and looks for respect and veneration upon the account of his habit.

It somewhat troubles me that I am forced to come to a demonstration of what that excellent wit could but give a guesse of. But I see not how I can avoid it though I would; I must take the staffe out of the hands of this frantick person, and therewith smooth not onely his shoulders but also those of his Fraternity, who have suffered him to fall into an imprudence so obvious to all the world. When *Ignatius* came to insist on the qualifications, which should make the Superiours of his Order the more respected, his direction is, that those should be particularly advanced to Government who were of noble extraction; for besides that they are more commendable in the sight of strangers, the Religious men themselves are more willing to obey such persons then those that issue out of the peasantry. If therefore there be any thing of Nobility in this Society, we shall find it in the most eminent charges thereof. We will limit our selves to the space of twenty years, and examine the extraction of the *Provincials*. He who commands in that quality at the present is *Gilbert Rousseau*, son to a pitifull fellow that sold trifling commodities, and among the rest *Tinder-boxes*, about the streets, one, whose whole shop and estate lay in a basket that he carried upon his breast. This it was that gave the Scholars occasion when this great *Provinciall* was Prefect in the Colledge of *Bourdeaux*, purposely to try the patience of the man, to cry *Matches, Matches*. His Predecessor in the *Provinciallship* was *John Ricard*, the son of an honest Carrier, who lived in the very corner of that spacious place, neer the Monastery of the *Viselines*, as you go to *St. Andrewes*, over against the Colledge of *Lois*. The third, predecessor to both the forementioned, was one *John Pitard* the sonne of a simple Attourney belonging to the *Siege royal* at *Xaintes*, who for that he came from somewhat a nobler family then those of

his successors, was celebrated by *Francis de Creux*, at his reception into the Colledge of *Engoulesme*, in a Royall Poem, whereof this was the intercalatory verse.

Clara Pitardeæ canimus præconia gentis.

The fourth (ascending still) was called *Bartholomew Jaquinet*, sonne of a Book-seller. The fifth, one *Arnold Bohyre*, born in *Perigueux*, and sonne to one that kept a tipling-house. His Predecessor was *Nicholas Viliers*, of *Figeac* in *Quercy*, a person of obscure and mean parentage. The Superiour of the professed house at the present is the sonne of a Borchers. The most eminent of those in the same house that are designed for the pulpit is the sonne of another of the same profession, his name *John Adam*. The Rector of *Poitiers* is the sonne of a Currier. The Preacher there, the sonne of a Bastard of the house of *S. Iuyre*. In a word, persons of birth and blood are very rare, nay it will be found, there are among them four times as many sonnes of *Catchpoles* as there are of *Councillors*, whence I leave it to any mans judgement whether *Beaufes* hath done prudently, as things stand among them, to medle with that string. Can there be a greater demonstration to shew, that the *Jesuits*, for the most part, are of mean extraction, then to produce a catalogue of their names, and to discover the poore descents of those who have managed the Government among them for the space of these nineteen or twenty yeares? Or could there be a more pregnant proof of it, then by naming even those who command at this day, if they have not been layd aside within these eight moneths? *Cadiot*, who was my Rector when I departed from *Rochel*, is he not the sonne of one that keeps a victualling house at *Villebois*? And for your part *Sir James*, who make so much noise, and take occasion to bite at any thing, are the decays of your memory so deplorable, as that you should not remember that your late Father, nicknamed ironically *Beunas* in the dialect of *Limonfin*, that

is to say, *faire nose*, was an honest Waggoner, whose diurnall work it was to goad the mules towards the mountains of *Auvergne*. I do not pretend my selfe to be of a better house then I am, but shall presume neverthelesse, that my kinsed have been, and are at this day in better reputation then yours, and that I have not had Sister in lawes common whores upon record, as you have had.

The whole *Jesuitical* Academy took it very heynously, when, to solve the objection made by the Author of the *Academicall Questions*, That your Regents were not well experienced in teaching, Father *Ducieux* made answer in his Oration, that the reproach was very unjustly laid upon you, for that all of you in a manner had taught children in the quality of domestick School-Masters, before your admission into the Society, which certainly is a notorious argument of the greatnesse of your extractions. For my part, I cannot blame your Collegues to be a little moved at the imprudence of the Answer; for it is not either necessary, or convenient, that all this should be known. But what indignation will they not conceive against you, when, coming to read what I have written, they shall take notice of the just ground, and fair occasion you have given me to make the world sensible of wretched genealogies. The truth is, I had things of another nature to lay to your charge,

Et genus, et proavos, et quæ non fecimus ipsi,

Vix ea nostra voco, ———

But you have cast your selves at my feet to bite me; so that when I had resolved onely to treat you as a sort of people excessively malicious, but withall reserv'd and considerate, I am engaged further to give an account of you as arrant *regues* and *ragamuffins*. Learn to be more discreet if you think fit, for I shall little value your defamatory Libels when you fall into such palpable miscarriages, nay, I shall need no other justification then what I derive from your own words.

CHAP. XV.

Wherein observation is made of another imprudence of James Beaufes, prejudiciall to the domestick peace of their houses.

IT is a great argument, that *James Beaufes* is a person, whose passion very much out-weighs his judgement, otherwise he would not have given me so faire an occasion to cast division and disorder in their Colledges, by a discovery of the degrees that are among them. I affirmed, that their Generall *Mutius Vitelleschi*, after informations duely made of me, had advanced me to the Profession of the *fourth Vow*, which is the most eminent degree of their Society. This he could not deny, but, to dissemble, with more imprudence then policy, the dignity of that quality among them, replies, that, it was *an impertinent and base kind of vanity for a man to thinke to derive any advantage from those generall qualities*; ambiguously intimating that all the Priests that were of a longer standing then I, were accordingly admitted to that degree. If their Rules were conceal'd, as they were for a long time, strangers would haply find it some difficulty to conceive the truth, and be convinced of the imprudence of this man.

But he that shall observe, that, in every page almost they speak of the Professed of the *fourth Vow*, and of *formall Coadjutors*, as of two conditions absolutely different, will, with the same labour, be satisfied, that the former only are the *Professed*, the latter are not, and withall that he gives me occasion to make a publick discovery of those things wherein that difference consists, whereof I have made mention to make it appeare that what I have done proceeds not from discontent.

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The world may therefore take notice, that there are *four* kinds of degrees among the *Jesuits*. The highest, and most noble is that of those who are admitted to a *Profession of the fourth Vow*, of which ranke are the *Generall*, the *Assistants*, *Provincialls*, *Superiours* of professed Houses, great *Divines*, eminent *Preachers*, and rare and excellent *Humanists*. No man ought to be admitted to this degree, but upon the account of some more then ordinary endowments. The essence of this condition consists in the making of the *three* solemne Yowes of *Poverty*, *Chastity* and *Obedience*, as also a *Fourth*, with the same solemnity, to the *Pope*, which is couched in these termes; *Insuper promitto specialem obedientiam summo Pontifici, circa missiones*; that is to say, *And I further promise a particular obedience to the Supreme Bishop, the Pope, to be sent whether it shall please him*. The persons that have made this last Vow are engaged to the *Pope* by a very strict obligation, and it is the businesse of the *Superiours* to give his Holinesse a catalogue of those mens names, who, being thus devoted to him, might, not improperly, be called, *the Popes vassals*.

The *second* degree is that of those who have made profession onely of *three* yowes, that is, the *three* solemne Yowes of *Poverty*, *Chastity*, and *Obedience*, with the same ceremonies as the precedent, there being this onely difference between these two degrees, that these latter make not the *fourth* Vow to the *Pope*, because they are not come to that height of knowledge, which is requisite to be admitted to that degree, and so are accordingly forced to truckle in a lower, till such time as they are. Of this rank are those, who, having not a sufficient proportion of Learning, are otherwise more recommendable in regard of their extraction or vertue then those that follow.

The *third* degree is that of *formall spirituall Coadjutors*. The very terme it selfe sufficiently declares

that they are simply assistants to the *Profess'd*, and, as an honest *Recolleſt* of *Marenn*es ſaid, little *Titus's* and *Timotheus's* in compariſon of the *Paul's* and *Peter's*. Theſe alſo make the three ſimple and ſolemn vowes of *Poverty*, *Chſtity* and *Obedience*, and cannot aſpire to any advancement, though they ſhould, in proceſſe of time become more learned then *Ariſtotele* or *Aquinas*.

The fourth and laſt degree is of thoſe, who are receiv'd into the Order to be ſerviceable to others in the drudgeries of the Houſes, ſuch as are thoſe that are employ'd in the ſacriſty, the *Kitchin*, *Shoomakers*, *Taylor*s, &c. And theſe are call'd *temporall Coadjutors*, for they are helpfull to the *Professed*, in things temporall. I have not in this place any thing to ſay of the *Novices*, nor yet of thoſe whom they call *Scholars* after their two years of Novice-ſhip, for they are not of any degree, but onely in a way of *Approbation*, to be admitted in due time and place to any of the fore-mentioned.

The ordinary way, to bring Learned men to a rank ſuitable to their deſerts and Learning, are the *Examinations*, through which a man muſt paſſe to make a diſcovery of his abilities; and theſe ought to be ſo impartially managed, that the *Examiners* ſhould ſwear, that they give their ſuffrages and judgement conſcientiouſly. From this ſhort explication the Reader may inferre what a diſcourteſy *James Beaufes* hath done many of his Brethren, when he gives me occaſion to diſcover the wretched conditions wherein many of them are involved, and the reaſon I have had to make boaſt of my admiſſion to the firſt and higheſt degree.

This laid down by the way, we may obſerve in the diſcourſe of *Beaufes*, three notorious defects. The firſt is, an impudent falſhood, when he ſayes, that to be of the number of the *Professed* is a thing ſo common, that there is not any *Prieſt* elder then my ſelfe
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who is not of it. But to go no further than *Robell* to convince him, there are *Father Penot*, *F. Davon*, *F. Galtier*, *F. Richard*, *F. Quintin*, (if so be they are there stil) all elder then I am by fifteen years, yet are not of that number. Nay, I could name sixty more, were it necessary, but I forbear, because I think it hard measure to add to the afflictions of those whose hearts are sufficiently burthened already through the imprudences of my Adversary.

The second very much argues the decaies of his understanding, in that, being to write a treatise, he knowes not what he ought to fasten on, what to let passe. What trouble was it to him that I should be of the number of those that are admitted to the fourth vow, when he was resolved not to deny it? Did he imagine, that upon his telling the people, that in the best regulated Societies it is not impossible but some worthlesse skip-jack may creep in, men would be immediately perswaded that an excesse of favour advanced me to that degree? Ah! I pity the imprudence and dis-circumspection of the man, who forgets that he makes my discontents and dissatisfactions the occasion of my quitting the Society, and yet does withall reproach me with the meannesse of my birth.

The third is an insupportable injury, which he does many of his Fraternity that labour earnestly in their rank, who yet, not being known to be *spiritual Co-adjutors*, manage their businesse with reputation; but when the world comes to be acquainted with their condition, they fall into disesteem and their endeavours in point of edification prove the lesse effectually. How often have these depressed Assistants addressed themselves, not without reason, by way of complaint to the Superiours, against the insolencies of some that crowd over them, and would, the more to disparage them in the Monasteries, tell the Nunnes that they were not of the number of the *Professed*? When they

they reflect on these malicious offices, it raises such a heart burning in them, that they cannot look on their Judges without indignation, nor hear any thing of this difference of Orders in their Society, without being dejected and discouraged thereby. *Beaufes* to give them some comfort, by a singular act of his wisdom, pretending to reduce all the ancient Priests to the same Category, obliges me to discover the difference there is between them, and to make it appear, that those good people have been thought incapable ever to arrive at any degree of excellence, and the greatest part of them have been discarded in the study of Divinity for want of apprehension. But it is to little purpose to wash a *Negro*. Notwithstanding all my advertisements and plucking of him by the ears, *Beaufes* is never the more circumspect, never the more reserved, but betrays his inconsiderateness and his imprudences to all the world.

CHAP. XVI.

Discovering Beaufes to be a notorious Lyar.

WHen a devout conscientious man, such as *Beaufes*, is forced in his books to make his advantage of a Lie, he ought to take very good heed that he let not any thing slip afterward that might betray him to be a Lyar. Where he says, that *when I left the Society I carryed nothing away with me, because I had never been trusted with any thing*, he should have read and perused the second Letter of mine which he caused to be printed, and there he might have observed that I

writ

writ to *Peter Reignier* in these termes ; *Father Daron* was not in the House to receive the money assigned him ; whence it follows, that, not long before *Peter Reignier* had put money into my hands to deliver to *Father Daron*. Therefore he had trusted me with something. Therefore *Beaufes* is a Lyar, and an inconsiderate person when he sayes that I never had been trusted with any thing. While therefore he sayes, that I am not charged with having taken away any thing, he justifies me, and betrayes himself.

Whereas to prove to *Monsieur Vincent*, affirming, that I was chosen to go along with the Preachers of the Order, that he was mistaken, he sayes, that *Monsieur Vincent* lyes by multiplication, by making of one single person many ; I answer, that *Beaufes* lyes most impudently himself, for there were at that time three most excellent Preachers in the Colledge, *Raymond de Stribus*, *Claudius Herbodeau*, and *Stephen Audebert*, who all three heard the Ministers, and preached in their turnes.

When he addes, that *Monsieur Vincent* lyes in the second place by subtraction, as having been unwilling to name *Audebert*, because that good Father was known to be no dissembler, but constant to his Principles : 'tis another lie ; nay, he therein opposes the judgement of many Jesuits, who have been of opinion, and that upon probable grounds, that *Audebert* was rather a Reformed Catholic than a *Romane*, and have accused him to *Malefcor* the Provincially, and since to *Arnauld Boybere*, of being a Prevaricator in the doctrine of the Church of *Rome*, and a favourer of Calvinisme. *De Monceaux*, *Raymond*, and *Maurias*, his Rector and adversary, caused him to be taken off from the Controversies ; and banished, upon suspicion, to the Colledge of *Tulle*, to be there a simple Prefect of Studies. *Audebert* made his complaint to the General, and I know thus much more then all the world besides, that, if his courage had been so great as to slight humane concerns,

ments, he would have given God the glory, and verified the report which was spread up and down, that, sooner or later, he would go to *Geneva*. I am confident he never believed any thing of *Purgatory*, or the *intercession of the Saints*, and I saw him one day mightily enraged, the *Recollets*, it seems, having obliged him to justify the baptisme of a Bell, which they had newly baptized.

Where he sayes that *Monfieur Vincent* ly'd by addition, adding, that ordinarily I was chosen to accompany the Preachers of the Order &c. he lyes again with no lesse imprudence then the two precedent times. *Regnier* and my self were appointed to go and hear the Sermons preached by the Ministers of the Reformation, with the three Preachers before mentioned, and the reason which he alledges, that on Sundayes it was my employment to govern the congregation of Scholers, is a *quid pro quo*. For the congregation was not established till two years after the foundation of the Colledge, during all which time I was at leasure to accompany the Preachers to the Reformed Church. O the weaknesse of this gallant Refuter of men!

Forgery goes seldome without the attendance of *Lying*. *Beaufes* is excellent at both, when, to disguise and disparage my employments, he sayes that I was not declared the sole Confessor of all, because it is the Popes pleasure, as he sayes, that there should be two. Had this man but one small grain of judgement, he could not thus eontradict himself in all he sayes. For if I am one of the two Confessors, as he acknowledges, I am consequently a Confessor to all, and all are at liberty to come to me, according to the *Brief*, and I am obliged to receive them all. My Colleague hath the same power, and we have an equall jurisdiction over all, for according to the Popes intention, they are at liberty to make their Confessions, sometimes to the one, and sometimes to the other; and

I may say that it hath happened severall times that I have my self heard the confessions of all; which could not be, if one part were assigned to me and another to my Colleague. The thing is as clear as day, if a man would but consider the reason why the Pope put out the Brief; that is, to the end that the Consciences of the Religious should suffer no violence, he gives them liberty to go indifferently to either as they should think good themselves. But observe with all the malicious envy and the metaphysicall slights of this ignorant Sir *James*, who is so cautious as not to adde that I was, without colleague or companion in matter of spirituall advice, the ghostly Father of all, and consequently had an advantage over the other Confessor, who had not the same management of things spirituall. If ever I write any thing by way of discovery of their *Institution*, I shall take occasion to shew wherein the great weight and charge of this latter office consists.

But to proceed, my Adversary could not more evidently make it appear that it concerned him to shelter himself under some notorious lie, then when he, purposely to make my charge of *Admonitor* the more contemptible, sayes, that all had not onely a power, but also stood under an obligation, to admonish one another, in a charitable way, of their faults, and that the *Superiours* as well as others had an *Admonitor*. Certainly this man thinks his Readers are a sort of people that may be begg'd for their credulity, and that, upon his word, they will take that for a simple office of *charity* which is an expresse charge, bestowed by the *Provincial*, and established by their *Rules*. 1. Reg. *Niti debet, ne hujus muneris occasione reverentia atque obedientia interior vel exterior in ipso debiliior reddatur*, The Legislator taking it into consideration, that this charge might make the *Admonitor* lesse obedient and respectfull, by reason of the power which is given him to admonish his Rector, thought

thought fit to make some provision against it, commanding him not to be guilty of any remission of obedience under pretence of that Office. On the other side, out of a fear lest too much compliance might any way hinder the execution thereof, he gives him a second rule, to encourage him to do his duty seriously and freely; 2. *Animadvertat, ne reverentia & obedientia fidelitatem aut necessariam libertatem opprimat, quo minus Superiorem admoneat de iis que proponenda judicabit.* You see then, that, among the Jesuits there is an Office of Admonitor, much different from that obligation of Charity, which generally lyes on all Christians.

Whence we come to consider, how farre it differs from that, under which *Beaufes*, by a specious piece of falshood, would have it to be comprehended. 3. *Reg. Admoneat Superiorem de iis qua major pars Consultorum ei dicenda judicaverit, &c.* Is it then your judgement, that, to admonish a Christian out of sentiments of Charity, we enter into consultation, or call an Assembly of Counsellors? The Rule tells him plainly that he is to advertise the Superiour of such things, as the major part of the Consultors shall think fit to be represented to him. And to shew further, that he is particularly impow'ed to admonish of things which he himselfe onely shall think worthy his care and observance, and that upon the account of his Office, and not simply out of any consideration of Christian charity; the Rule sayes afterwards, *Admonebit duntaxat de iis qua non levis momenti. post orationem censuerit, siue illa ad personam, siue ad officium Superioris pertinebunt, juxta constitutiones et decreta.* That is to say, He shall admonish him of such things as he shall conceive to be of importance, whether they relate to the person, or reflect on his Office as Superiour, according to the Constitutions and decrees.

Whereas

Whereas *Beaufes* sayes that it was no more my duty to transferre, to the Provinciaall, the complaints which were to be made to the Rector, then it is that of a Postillion, to bring to the Councell of State the affaires of Provinces; he discovers himself to be such a palpable Lier, that he who is but the least acquainted with the rules of the *Jesuits*, must needs take him in it.

What else should be the meaning of this fifth Rule of the Admonitor? *Cum Superior, cujuspiam rei admonitus, illi remedium non adhibuerit, Admonitoris erit cum debita submissione, iterum et sapienter eum commone facere; quod si emendationem non sperat, id superiori significet.* "When the Superiour shall have been admonished of any thing, if he apply not some remedy thereto, it is the duty of the Admonitor to put him in mind of it again, nay often, if occasion require, and if he perceive that there is no likelihood of amendment, he is to give notice thereof to the Superiour, that is to say, to his Provinciaall or Generall.

In the second place I ask, whether it be not the businesse of the Admonitor, to make a collection of the ordinary Letters of the Consultors, and to send them to the mediate Superiours, nay, to give them notice whether they have written or no. *Regul. 6. Admonitoris erit ordinarias epistolas Consultorum suis temporibus colligere. Simulque referet utrum illi scripserint an non.* The Admonitor therefore is not onely impowered to transferre to the Superiour the complaints of the Inferiours, not as a Postillion, but as a discreet man, and one set apart to give his advice with prudence. But indeed *Beaufes* is in some measure to be excused, for he hath not lived with that circumspection and reservednesse among them, as was requisite to be advanced to that office, and consequently may well be ignorant of the duties and exercise thereof.

And

And whereas lastly, speaking of the *Seal*, which I had in my custody, and wherewith I sealed my *Ad*, and my *Letters* to the *Provinciall* and *Reſtor*, he ſaies, that it was a *common Seal*; it is ſo ſhamefully and ſo palpably injurious to truth, that there needs but the very Rule to declare him an Impoſtor and a Lyar. Reg. 7: *Sigillum apud ſe habeat, quo ſuas et Conſultorum, ac aliorum noſtrorum literas, ſi ad eum detulerint, qui ad mediatos Superiores ſcribere voluerint, obſignare poſſit.* Whence it is clear, that the Novices are ſo farre from having this Seal, that the *Conſultors* themſelves have it not, and when they write to the mediate Superiours, they come to the Admonitor to ſeal up their Letters, it being his office to be *Keeper of the Seale*, for the uſe of all thoſe who have any occaſion to write to the Superiours. Were I in *Beaufes's* caſe, after ſuch clear convictions, I would put up a petition to the Superiours that I might be ſent to *Canada* or the *East-Indies*, to avoid the ſhame that muſt fall upon me, and withall to exchange, for the glorious name of an *Apoſtle*, the ſhametull title of a *notorious Lyar*.

CHAP. XVII.

Demonſtrating that their accusations contribute to my Vindication.

THough *Beaufes* be a perſon of ſuch qualification, as makes him unfit to pronounce ſentence againſt any, though the greateſt malefactor, yet ſo great is his thirſt after my Blood, that there is no captious argument which a Sophiſticall wit could think of, nothing of ſurpriſe or ſoul praſtiſe that a crafty pettiſogger could imagine, but he hath made his advantages

rages of, as well in his Sermons as his book to incense the Judges and exasperate the people against me. But God, the tender Guardian of the innocent, brought things so about, that he hath not been able, in the inquisition he hath made into my life, to find any thing whereby he might fasten a just disparagement on me. Tis true, the ordinary terms he can afford me, are the execrable, the detestable, the abominable person, with a dozen more of such honourable epithites as pretily rime to the precedent, which do a little violence to the breasts of the zealous and well-minded people, and perswade Butchers and Porters that I am guilty of a degree of profaness beyond that of any that have gone before me. But, when he hath spent all his venome, his allegations amount onely to this, that, treating with a *Consistory*, about a safe and prudent course to make a publick profession of the true Religion, I did not in the mean time forbear my ordinary employments, as Priest and Preacher.

The horrid noise which he hath taken occasion to make upon this proceeding of mine, is to be looked on rather as the sallies of his violence and implacable fury, then as any effect of his zeale. The wound I had given that imperious Order was too deep and smarting to be endured without crying out. But, of all the exclamations, those certainly are the most impertinent which would incline people to make no other account of me, then of a *Judas among the Apostles*, a *Traitor in the house of Jesus Christ*, and a *devil among the children of God*. For as I may, through the grace of God, presume to say of my self, that I am neither *Traytor*, nor *Judas*, nor *Devil*; so may I withall affirme, that *Sodomites* and *Murtherers* cannot be, either the *children* or *servants* of God, or *Apostles*, and that such as are *traytors* to their *Kings* are reall *Judas's*, and *Lyars* are *devils*, or what abates very little of it, the *children of the devil*.

They

They have spoken that which is untrue in many particulars, as the world hath seen, and the prudent Reader, if he will but take the pains to compare their words with their words, shall easily surprize them in their abominable lyes. If they chance to lie hereafter, they are thus farre in some measure excusable, that, finding themselves so strangely betray'd by a discovery, of the horrid crimes they are really guilty of themselves, they are forced unjustly to fasten those on others which they are not chargeable withall.

I am therefore to entreat the Reader to take this into his particular observation, that, though they have not left a stone unmoved to compasse my destruction, as well by indictment, as in their Sermons and printed books, yet have they not been able to say any thing to my disparagement, save that I have committed an imaginary Sacriledge, by saying Masse, after I had conceived some thoughts of embracing the Reformed Religion.

Now therefore that I have disburthened my conscience and made it appear, as I had promised, to Universities, Judges, Prelates and Princes, that they are guilty of crimes of *High treason, Antidates, Murthers, Sodomies, Sacriledges, Brutalities, Coyning, &c.* they have two wayes to be revenged, one by dispatching me out of this world, if they can find any Affassin that will undertake it, (a thing no man that knowes them conceives they are much shie of) the other by detraction and contumelies, that is, if in case they cannot compasse my death.

What ever may become of me, it is not unfit I should let the world know, that I have lived in *Sodom* as another *Lot*, and have, among those Murtherers, kept my hands undefiled, insomuch that they have themselves been my compurgators, in *Fontenay*, in *Rochell*, in *Bordeaux*, and those of the Reformed Religion, who made enquiries after me, for the space almost

almost of two moneths, found nothing but commendations of me, even from their account of me who are my professed and most implacable enemies. Nay God, who hath disposed of us from eternity, without any way advising with us, had, before my arrivall in *Holland*, by the conduct of his divine Providence, brought into those quarters a Jesuit named *John Pontelier* of their own Province, as another *Joseph*, to raise a good report of me. For, having heard it doubtfully reported, that one of their Order had embraced the Reformed Religion, and afterwards particularly understanding, that it was one of the Fathers, named *Peter Jarrigius*, he breaks forth into these words, for which truth and regret forced a passage from his heart; Alasse! what a sad misfortune is this! *Erat filius Gallinae albae*, adding withall, 'twas a person, who for his excellent endowments was an ornament to the Society. It was never found that he did any thing misbecoming a man of honour; certainly it must be some affront done him, or some discontent that hath forced him to this. Monsieur de *Launay*, a person of quality, and of the noble house of *Vivans*, to whom he then spoke, told it in those very words, and above a dozen others have confirmed them to me since. He said the same thing to the Queen of *Bohemia*, so that it was all over her Court. He gave the same character of me to *Salmasius*, an incomparable person, and known all over *Eurepe* by his admirable Writings. Nay, after the publishing of my Declaration, which he heard of, he commended my life and manners, so far as to give me extraordinary Panegyricks in point of chastity.

These testimonies given me by one of the most gallant men among them, to *Salmasius*, in the presence of foure Ministers, immediately upon my abjuration, are certainly enough to stop the mouth of all Calumny. Father *Fraguier*, an excellent Divine of their Society, hath written to the French Ambassadour, Mon-

Monsieur de la Thuillerie, as the same Father Pontelier hath related, that I was a person of consequence, who had not all the time of my abode among them done any thing that might blast my reputation, and that he would very much oblige their Order, if he could prevail with me to come back again to the *Romane* Religion, since that it must infallibly be some high disgust that had forced me to that extremity. Now let the Reader but compare the Elogies, which these dis-interested persons, give me, with the contumelies cast upon me by *Beaufes*, and he will find, that those two former speak consonantly to the truth, and the reputation I lived in; and that the latter, who is a person, infamous even among his own for his evill speaking and detraction, does not write and speak in his Sermons, out of any other motive then that of choler and exasperation.

If therefore, after they have called me, the *Malefactor*, the *impious*, the *prophane* person, for having been guilty of a little contempt of their Sacrament, and made small account of their Mysteries, they shall adde any thing to the impeachment, and, by way of recrimination, impose some *crime* upon me which I am not chargeable with, I desire the Reader to make answer for me, that I have lived among them, even to the day of my departure with the reputation of one of the most devout of the Society, and one of the most religious observers of their Rules, since that, in the quality of *Ghostly Father*, I regulated the devotions of the rest, and did every night appoint the *Meditations* which were to be made at four in the morning.

For what concerns the *publick* he may tell them, I was their *Preacher*, that is, one that ought to be as remarkable for his life as doctrine. And for what passed *within* their walls, I was their *Confessor*, and consequently, it is very much presumed that I was eminent for the piety and qualifications necessary for
that

that Administration. For matter of *Prudence* where- with they would represent me as weakly furnished, for that I had, as they say, trusted a Minister with a Secret wherein my life was so much concern'd; it may be retorted; that I was the *Admonitor* of the *Rector*, and that person, whom the *Consultors*, of which number I was one, might intrust with all their designs and dis- contents. And if, after all this, *Beaufes* cries, lay hold of the *impious* person, tell them, the *impious* then are our *Ghastly* Fathers. If he cries, take no- tice of the *sacrilegious* person, tell them, the *sacrilegious* it seems are your *Preachers*. If he raises a hue and- cry after the *prophane* person, reply, the *Prophane* then are your *Confessors*. The Reader may have observed by the evasions and equivocations he hath been forced to, how much it stood him upon, to disguise the malice of his intentions in a quaint expression. They are now biting their fingers, that they ever put me into these em- ployments, which makes me wonder the more, that they should endeavour to persuade the world, that want of advancement in the Order had been the occasion of my departure, yet never name those in the Colledge of *Rochell* who were more eminent for offices. I was their *Preacher*, their *Admonitor*, their *Confessor*, the *Mo- derator* of their devotions; what other dignities are there that may come into comparison with these, un- lesse it be onely the charge of *Rector*, which elevates a man above all the rest.

It is in the power of God onely to bestow judge- ment on those that have not any. Had I been the most despicable among them, the employments they put me into challenged respect; so that it must needs be gran- ted that the *Jesuits* are very indiscreet, ere I can be crushed out of a persuasion of my want of desert. For when an understanding man shall consider and say with himself, that, this man was their ordinary *Preacher* at *Rochell*, chosen to that purpose by the *Provincial*, was their *Confessor*, the *Regulator* of their devotions, their
Ad.

Admonitor, he cannot but with the same breath say, this wretched Society is extreemly dis-furnished with excellent men, or there must be something more then ordinary in this man. *Beaufes* is a person not much versed in the art of writing of Books, the reaches of his understanding are but short in order to such a design, having spent his spirits in the first sallies, he becomes subject to illusion, and lyes open to palpable weaknesses. A refined judgement, would, by way of alleviation, have said, that the starres fall out of the Firmament, that when a man is to make choice of pearles, it is not impossible but he may pitch upon what is adulterate; that the number of Gods elect is certain and determinate, &c. But this shallow-brain'd fellow must needs immediately fall to investives, to perswade the world, that I was a person fit onely to be employed in Countrey villages, because I had in a Letter discovered some dissatisfaction that I was forced to endure the inconveniencies of *Cardinall-Missions*. There it was that Monsieur *Vincent* took him by the eare, telling him, that the very yeare of my departure I preached before the Estates of *Britany* at *Nantes*, at *Poitiers* on the *Octave*, at *Rochell*, according to ordinary designation, and thereupon takes occasion to aske him, whether *Nantes*, *Poitiers* and *Rochell* were Countrey villages, whether Prelates, Lords, Presidents, and all the Deputies of the severall Estates were Peasants, and whether all the delicate inhabitants of those faire Cities were yeomen and carters? This puts poor *Beaufes* to such a losse that he hath not a word to say, but folds up his Letter which gave him occasion to make such a noise, to shew, that I preached onely in Countrey villages. *Fontenay-le-Comte*, a place but nine Leagues distant from *Rochell*, will witness on my behalfe, that, the yeare before I preached on the octave at *Poitiers*, I had preached at our *Ladie's* faire Church there, in the *Advent*, *Lent*, on the *Octave*, and all the Sundayes through the yeare, &c. that is to say, that I came up into the pulpit there, in one year, above

ay, hundred and fifty times,, and that his Majesties Lieu-
tenant, and the Archbishop of Bourdeaux honoured
me with their presence, and were pleased to approve
my gifts and abilities in preaching.

his If exasperation be that which raises such disorders in
ign, their judgements that it dragges them into thousands of
times extravagances, I am no longer to doubt, but that they
will employ all the interest they can to compasse my
destruction. But however I shall with David in the
quiet and serenity of my conscience, sing,

*I layd me down must quietly,
I slept and rose again;
Because I knew assuredly
The Lord did me sustain.
And though ten thousand of my foes
were round about me laid,
And came on purpose to oppose,
I will not be afraid.*

And these soul satisfying words shall be the begin-
ning and end of my ordinary Devotions,

*Who dwelleth in the secret place
Of him that is most high,
In shadow of th' Almighty's grace
Abides continually?
Thus of the Lord I will report
My gracious God is he,
He is my refuge and my fort
In whom my trust shall be.*

What pains soever they may have taken to perswade
that the people, that I was guilty of a degree of pride
higher then might consist with my deserts, I am now
to assure the world, that I had no extraordinary opi-
nion of my self, though, that, in comparison of
those wretched, rough-hewne persons, whereof there
are no small number in the Society, I had writ-
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e, and are no small number in the Society, I had writ
o say, ten something to the Provinciall in my owne com
bove mendation.

But now that I have understood since my coming into *Holland* the stirr they have made upon my conversion, and the bloody courses they have taken to work my disparagement, meerly out of the fear they were in that I might reveal their mysteries, I have imagined my selfe to be some body; for it is not likely I should be thought so dreadfull to a sort of people who are admired for their prudence, had they not some opinion of my abilities, and were afraid of the wounds and stings of my penne.

The more they endeavour to crush me, by their fury, the more they advance me by their extravagance; I was of no great account among strangers, but now, through the mercy of God, I begin to come into esteem among them. Their persecutions are my crowns. For my Lord Jesus Christ doth, by way of exchange, fill the hearts of his faithfull ones, with pious sentiments, such as oblige them to afford me a greater measure of their affection, nay to honour me beyond my deserts. Before I did not expect to make any advantage of my employments among them, now, through the goodnesse of God, I hope all things.

Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies and God of all consolation, who comforts and supports us in all our tribulations. Amen, Amen.

PSAL.

Psalme LIV.

Lord, for thy promise sake defend,
And thy all-saving shield extend;
O heare my cries
which with wet eies
And sighs to Thee ascend.

For cruell men my life pursue,
And who thy statutes never knew,
Suppress my Foes,
O side with those
Who to my soul are true.

With vengeance recompence their hate
And in an instant ruinate
Then will I bring
My offering,
And thy great acts relate.

*Thy name for ever praised bee
Who from those snares hast set me free,
For loe these eyes
My enemies
Desir'd subversion see.*

THE END.

INSTRUCTIONS
FOR THE
USE OF THE
SOCIETY
OF
JESUS.

Translated from the Latin
by
Loyola.

SECRET
INSTRUCTIONS
FOR THE
SUPERIOURS
OF THE
SOCIETIE
OF
JESUS.

*Faithfully rendred out of the
Latine.*

INSTRUCTIONS

FOR THE

USE OF

OF THE

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OF

SECRET

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Of the strange discovery of these Secret INSTRUCTIONS.

VVhen *Christian Duke of Brunf-*
wick, who also pretended to the
Bishoprick of *Halberstadt*, ransack'd, not
many yeares since, the *Jesuits* Colledge at
Paderborn, he bestowed their Library, and all
their writings whatsoever upon the *Fathers*
Capuchins, who, among the *Archivi* of the
Rector, found these *SECRET INSTRUCTIONS*. And that the like accident
happened at the *Jesuits* Colledge at *Prague*,
there are creditable persons that will testifie.
Nor indeed can any man well doubt, that
hath the least acquaintance or familiarity with
the *Jesuits*, but that the principall persons of
the Society do manage all things according to
some private directions of this nature, re-
ceived from their General, when there is no-
thing so manifest, as that the behaviour of
the *Jesuits* is in all things suitable to the pre-
sent Collection. On the other side; it is
certain, that they are not any way consistent
with those Rules, Constitutions, and Instru-
ctions

ctions of the Society that are printed : inso-
much that it does not require an excesse of
Faith to believe, that the best part of the Su-
perieurs among the *Jesuits* (for some , it is
granted they may not have the least know-
ledge thereof) have , not onely a dou-
ble habit, but also a double Rule, one dome-
stick and private, the other fitted for Courts
and the publick ; that they are

Introrsum turpes, speciosos pelle decorâ :

or such as our Saviour describes the *Phari-
sees* when he said , *ye are like to whited Se-
pulchres, fair to the sight of men without, but
within full of rottennesse and dead mens bones.*
So the *Jesuits* make great shewes to the
world of justice and *Sanctimony*, while they
are within full of *iniquity* and *Hypocrisie*.
Which character of them, that it proceeds
rather from truth then any spirit of envy or
aggravation, there needs no other convicti-
on, then that a man call to mind, how that
Claudius Aqua viva their own Generall char-
ged the greatest part of the Superieurs, with
an over-pragmaticall frequentation of Princes
Courts, too much meddling with temporall af-
faires, and *Hypocrisie* ; as being such as, un-
der pretence of Gods glory, and the furthe-
rance of their Neighbours welfare, sought
onely themselves and their own advantages.

Be

Be it therefore left to the judgement of the
Christian Reader to consider whether
these short Commentaries of secret Ad-
monitions be to be taken for that DE-
POSITUM whereof Saint Paul puts
Timothy in mind, where he sayes, O Timo-
thy, *Keep that which is committed to thy
trust, and the things that thou hast heard of
me, the same commit thou to faithfull men,
&c.*

THE

The Principall Heads of the *Instructions.*

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Discovering how the Society ought to be-
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Foundation granted them in any place.

SECT. II.

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Favour and familiarity of Grandees and
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SECRET

SECRET
INSTRUCTIONS
For the SUPERIOURS
OF THE
SOCIETY
OF
JESUS.

SECT. I.

*Discovering how the Society ought to behave
it self immediately upon some new Founda-
tion granted them in any place.*

The Society is to endeavour to ingratiate it self
as much as may be with the Inhabitants of the
place where they are entertained, especially upon
the allowance of a new Foundation. This may be
advantageously done by an explication of the end and
design of the Society, as it is layd down in the se-
cond Rule of the Summary, namely, *To be as tender
of the welfare of our Neighbour as their own.* Upon
this account are the meanest things to be undergone,
Hospitals are to be visited, the poorest ministred un-
to

to and advised; the Fathers are to go to places at no small distance if need require, to receive the Confessions of all whatsoever; charitable collections are to be made, and those to be disposed of to the poor, in the presence of many, to the end that they, edified and stirred up by our example may afterwards prove the more liberall towards us. Let there be remarkable generally in all a great observance of externall modesty, such as may prove matter of edification to others. If any among us fail but as to that very point, let them be dismissed the Society.

SECT. II.

What course is to be taken to insinuate into the favour and familiarity of Grandees and Princes.

THis is, above all others, a thing to be endeavoured with the greatest earnestness possible. Tis a lesson learnt by experience that Princes do ordinarily conceive an affection for spirituall and ecclesiasticall persons, when their actions are not Baptistically censured and reprov'd, but with as much favour as may be alleviated. This is apparent in the marriages of Princes with their nearest kindred, there arising always great difficulties in the negotiation thereof, by reason of the vulgar opinion which fastens something of execration on such contracts, When therefore we see Princes resolved on such things, it will be our duty to encourage and assist them in their incestuous inclinations. Let such reasons be insisted on, as may heighten their desires, as for instance, that Matrimony with those circumstances might prove the occasion of a
stricter

stricter alliance, and contribute more to the glory of God.

In like manner, when the Prince intends to doe something, which the Nobility seemes to be averse from, or not very ready to give their consent to, (as for example, engage in a war) his will is principally to be humour'd, and constancy of resolution to be celebrated as the greatest endowment of a Prince. The Fathers are to perswade the Nobility, that a compliance with the designs of their Prince is the noblest character of that rank. But let them forbear insisting on particulars, lest any imputation fall upon us. Yet if it happen that we are charged with any thing; let the Fathers cite those generall Instructions which permit us not to intermeddle in such things.

It is also no small step into the favour of Princes to engage in the Agency and negotiation of things acceptable to them. Those that are their nearest attendants must be gained by little presents, to make a discovery of the Princes humour and disposition, what things he is delighted with, how he is to be pleased; yet this is to be done with a respect had to vertue and good Conscience. And so making their advantages of such discoveries they are to insinuate themselves into an intimacy with great men and Princes. If they are Batchelors or widdowers let the Fathers propose matches to them, but such as, with their Relations, are favourable to us. Let those be recommended to them as such as the Princes themselves would wish them to be. By this means will it come to passe, that we shall by these alliances ingratiate our selves more and more. This experience hath confirmed by the influence of the House of *Austria* in the Kingdomes of *Poland*, *France*, and other Dutchies and Territories.

Left

4 *Secret Instructions for the Superiours*

Left the women change their minds, or time work any remission of their favour towards us, let their affection for our Society be represented to them as the most meritorious thing of any, as well by our Fathers, as by such of their owne sex as creep into their attendances by some recommendation of ours; with whom a certain correspondence is to be held by presents and good offices. By which meanes will the easie-natured wenches be induced to reveale their Mistresses secrets, and discover such things, as it may make very much for our advantage to know.

The Fathers of our Society, are, in the disposall and directions of Great mens consciences to follow the opinion of those Authors who allow a greater freedome and indempnity to sinne, contrary to the practise of the Monkes and Friers. This done, the effect will be, that, those discarded, they will follow ours, and be guided by their advice and direction. Wherefore, the better to curry favour with Princes, Prelates and Noblemen, it will not be amisse to communicate to them the merits of our Order: to perswade them that we have extraordinary priviledges to absolve in reserved Cases and matters of Censure, to give dispensation as to Fasting, as also to exempt men from paying their debts, to dispense with them, as to the impediments of Matrimony and other vows. Let them be invited to our Schooles; celebrated with verses; Let *Theses* be dedicated to them; if it be requisite let them be entertained in the Refectory: and if the quality of the person will permit it, let them be saluted in severall tongues, while they are at Table by some of our Fraternity.

If there be any differences between great men, let the Fathers endeavour the composure thereof. If there chance to be an eminent person that, being no favourer of our Society, is neverthelesse employed by
a Monarch

Monarch that is much at our devotion, let it be presented to him what favour and advancement he may arrive to by our recommendation. In a word, let the affection of Princes, Prelates, and Potentates towards the Society be so seriously endeavoured, that matters not if the Fathers disoblige their neereſt friends and relations. Let thoſe that are diſmiſſed from the Society feel the weight of their perſecution leſt they ſhould riſe into any favour. Let them predict that honours may be conferred on ſome principall men, and if they accordingly are, let them be congratulated with Poems and Panegyricks by our Students at their firſt coming to thoſe places where they are to exerciſe their Jurisdiction.

SECT. III.

That we are to expect from ſuch Grandees as being much behind hand as to matter of money, are nevertheleſſe of great eſteem and authority in the Common-wealth, and may otherwiſe very much oblige us.

[F ſuch grandees are ſecular perſons we are to endeavour their favour and intereſt againſt our Adverſaries; alſo their recommendations as to matters relating to the ordinary Courts of Juſtice; and their authority and power in order to the purchaſing of Farmes, Houſes, Gardens, Quarreys of Stone to build Colledges for our Society, eſpecially in thoſe Cities that are unwilling to afford us any entertainment. We are further to ingratiate our ſelves into the patronage of
of

6 *Secret Instructions for the Superiours*

of the said Grandees, that they would mitigate and abate the fury of persons inferiour to them being exasperated against us; we in the mean time seeming to have no hand at all in the businesse.

If they are Ecclesiasticall persons, as Bishops Archbishops &c. they must be courted according to the severall Nations they are of, and pressed to those things which according to the present circumstances are most requisite. In some parts it must be our businesse only to ingratiate our selves so far into the Prelates and the Parish priests who are under them, as that they would reverence us, and prove no hindrance to our Ministrations: in other parts we may do much more. For in *Germany* and *Poland* the authority of the Bishops is in great esteem and veneration, in so much that, without any difficulty, having communicated the businesse to the Prince, they can procure Monasteries, Parishes, Residences, and the foundations of Altars for us, some small matter being, by way of gratification, allowed the Secular Priests. And this may also be obtained in those places where the Catholicks are chequered with Hereticks and Schismaticks. Be it represented to the Bishops what advantage the Church reapes thereby, whereas all the benefit it could derive from the Secular Priests and Monks consisted onely in a litle singing. Let their zeale be commended, the perpetuall remembrance of the fact be much insisted upon. Now such Foundations, and those wherein the Society is possessed of the Benefices of secular Priests, may easily be procured by the influence of those Bishops who have of ours to their Confessors, and are guided by our direction, and are in hopes to be preferred to fatter Bishopricks by the mediation of the Society.

Be it very much the care of our Fathers as well when they have to do with Bishops as Princes, that when they found Colledges where there are parish Churches, ours may have the perpetuall right of placing

ing a Vicar with the cure of souls. The Superiour
nd at the time being, shall have the said Vicarship; so
g ext at all things relating to the government of the
ng church may be mannaged by us. With the same as-
stance shall they obtain the liberty to build Col-
Archdges in Universities, whereof the Inhabitants op-
o these our Foundations in their Cities. They shall also
hing procure us pulpits in the chiefeft Churches of their
municipall Cities.

e one If any one of ours be to be beatified or canoniz'd,
s and shall be the businesse of some Noblemens sonnes to
they sollicite it at the Apostolick See. If it happen that
o any of those great men be designed for an Embassie
more some place, without any notice taken of other Re-
ie Religious men, who may haply have the same designe
much with us, let it be given out as if he were a favourer of
ed them, and be brought into those Provinces where we
terie most considerable. Wherefore, if any illustrious
Altar en passe through the Provinces where any of ours
tificat, let them be entertained in our Colledges, and
may al be treated with a respect had to Religious modesty.

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SECT.

SECT. IV.

Of the principall design of such as are Preachers and Confessors to Princes and Great men.

FOR the better Institution of Kings, Princes, and persons of Honour, our Fathers are to direct them in all things with that circumspection and prudence, that their direction may seem to tend to the quiet regulation of their consciences whereof they have trusted them with the management and disposall. Their direction therefore ought not immediately, but by insensible degrees, to incline towards things relating to externall policy. They are, to that end, often to inculcate to Princes, that the distribution of Honour and dignities in the Common-wealth is to be moderated according to Justice, and to perswade them that they never offend God so highly as by a contempt thereof. But these things are to be represented with this caution, that it is not without some violence to themselves that they any way meddle with the administration of the Commonwealth, and that they are in a manner forced to speak out of a consideration of their duty.

This when Princes are once made sensible of, let them have lectures read to them of the Vertues where, with those persons ought to be endued who are to be advanced in the Commonwealth. But let the maine design of the recommendation reflect on such as are Friends of our Society, and such others, whose admission to Government may prove advantageous to the Society: whom yet it is not fit for the Confessors and Preachers to name to the Prince, but to leave that to be done by such as are assured Friends to the Society,

and

and have an interest in the Prince. To this end are the Confessors and Preachers to have an account from the Society of what Men there are in all parts of the Princes Dominions, of their qualities, power, interests, wealth, and particularly, of their liberality towards us. They are to have a list of their names, that they may accordingly give a character of them to the Prince to whom they are to be dextrously commended; that so he may be the sooner induc'd, when occasion serves, to preferre those, whom he shall call to mind to have been long before recommended to him by his Confessors and Preachers.

The Confessors and Preachers to Princes are further to remember, that they are to deal very mildly and tenderly with them, by all means to forbear being too much given to reproof and censure in their Sermons and private conferences. Let them be very hardly prevail'd with to accept of Sweet-meats, Spirits, &c. and content themselves, in order to their private use, with little money. When they are in Palaces, let them not think it any dishonour to make visits to the most obscure Lodgings. Let them prudently inculcate to their Princes, that there is nothing so dangerous, as, in the least measure to slight the advice of their ghostly Fathers. Be they carefull, with the soonest, to get notice of the death or removall of the Officers of the Commonwealth, that so timely provision might be made for the supply of their places. But that no imputation of being over-pragmaticall in the affaires of the world, might be fasten'd on them, let them not undertake the solicitation even of their Friends causes to their Princes, but rather recommend them to the management of others.

SECT. V.

How we are to behave our selves towards those Religious Orders, which pretending to the same designe with us, do very much derogate from us.

TIs impossible to humour all mankind, and therefore some things must with constancy be endured. Men are to be persuaded that our Order is the consummation of all Religious Associations, and that, if there be any thing, for which other Religious Institutions are remarkable, the Society is much more venerable for the same as making a greater light in the Church. Setting aside singing and austerity of life (wherein indeed we differ from Monkes) there is a better regulation of all other things in the Society even to the meanest that have any relation thereto. Let there be an aggravation of those defects, whence it may be inferred that other Religious men cannot so well go through those employments wherein they any way intrench upon us. We must bandy with the greatest violence possible against those Religious Orders which have Schooles erected for the education of youth, especially in those places where our Society undertakes the same thing with reputation and advantage. Let it be hinted to Princes that such men are likely to prove disturbers of the Common wealth. Let it be proposed to forraigne Universities, that it is more probable those Religious men should prove their rniue then we. Let it be suggested to Princes, that the Society alone is sufficient to carry on the education of youth. If they have Letters from the Pope or recommendations from some Cardinals, let their solicitations to the Pope be mannaged by the inter-

ests

ests of Princes, that He also may be satisfied that the Society is not any way blameable, but acquits it self of the charge lying upon it. They shall procure from the Cities wherein they have Colledges, Testimonials of their good conversation. It is of no small concernment to perswade the said Cities, that it is much to be feared that a diversity of Schooles and Teachers might occasion some disturbance. Be it supposed they are Religious men, it matters not, let ours in the mean time endeavour the assiduity of Study and exercise, to the admiration and with the applause of the rest.

SECT. VI.

How to cajoll rich VViddowes into a veneration of the Society.

L Et there be chosen to carry on this design Fathers that are about middle-aged, and of a fresh and lively complexion. Let some of ours make frequent visits to them. If any one of that condition expresse an affection for our Society, it is but just, on the contrary, that the assistances of our Society should be proffered her. If she accept thereof, and thereupon begin to frequent our Churches, let such a Confessor be assigned her as may direct her well, and encourage her to continue still a widow, by representing to her the advantages of a single life, as such, as, if observed, would prove extreamly meritorious to her. That the businesse may the better be carryed on, let her be perswaded to dismiss those Servants of whose attendances there is no great necessity. Let officers and stewards be proposed to her. Let such onely be assigned as are ne-

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cessary

cessary for the government of her house, respect had of the place where she lives and her quality.

The main thing which the Confessor is to endeavour, is, that she may so far comply with his direction as to continue still a widdow, and that she follow his advice as that whereon is grounded all the assurance of her future spirituall advantages. Let the frequent use of the Sacraments be propos'd to her; as also the hearing of Sermons, and recitation of the *Letanies*. Twice or thrice a week let exhortations be made to her concerning the happinesse of Widdow-hood, the inconveniences of second marriages, and the dangers and grievances occasioned thereby. Let him *merrily* propose to her such Noble-men, as the Widdow, he hath to do with, would gladly venture a marriage with; but let them withall be so described, by a discovering of their humours and imperfections, that when the Widdow comes to heare thereof, she may abhorre all thoughts of marriage.

Things being so mannag'd as that they are inclin'd to embrace a single life, the next thing to be done is to recommend unto them the excellency of Religious vows. To the end, that having once made a vow of chastity, they may not entertain the least thought tending to a second marriage. And when they are brought to this passe, let them be earnestly perswaded to dismiss these young men (if they have any in their retinue) that are more then ordinarily given to jeausting, to admit of few visits, and to take order that those few may be mannag'd with a great observance of mediocrity. Care must be had, that their Stewards, Chaplains and other Officers be such as were either entertain'd upon our recommendation, or whose continuance depends on our character. Having gone thus far with the Widdow, she is by degrees to be flattered into an inclination to do some good works, wherein yet she must resign her self to be guided by the direction of her Ghostly Father.

SECT.

SECT. VII.

Of the wayes of perswading Widdowes to perseverance in a single life; as also of the disposal of their Revenues.

If, beyond the ordinary affection she may have for us, the Widdow make some demonstration of her Liberality towards our Society by giving us her jewels or a very considerable summe of money, let her be made a partaker of the Merits of our Society. If she hath made a vow of chastity, let her, according to the custome among us, renew it twice a year. Let the domestic order of our Society be discovered and explain'd to her: which if she be taken with, let it be prescrib'd for her own Court. Let monethly Confessions be appointed, as also for the Feasts of our B. Saviour, the B. Virgin, and the Apostles. Let there be certain Censors of Manners, or a kind of Informers be appointed between the men and women, whose duty it shall be to take notice of what passes between the Gentlemen and the Women, and to give an account of it to the Lady. Let all noddings, whisperings, private conferences be strittly forbidden; let those that offend to the contrary be severely chastised.

Let there be about the Lady's palace vertuous maids well brought up, whose businesse it shall be, by working severall vestments for the use of the Church, to spend their time and themselves in the works of piety. Let these have over them a Governesse, to take an account of the expence of their time, and instruct them as to good manners. Let the Widdows be often visited, and entertain'd and diverted with pleasant discourses, but such as have some tincture of spirituall edification. Let

them not be harshly dealt with in Confessions; unlesse it be that there is little hope of getting any thing out of them.

It further contributes something to the continuance of Widdow-hood and the keeping of a fair correspondence with the Widdowes, that some small things should be done meerly to humour them; as for instance, to give them the liberty to come into our Houses, to admit them to conferences, when, and with whom of our Fathers they please. Let them not be oblig'd in the cold winter season to come out of their houses upon any occasion of Devotion. Let them have the same priviledge when they find themselves any way indisposed. If their Daughters marry, let their Nuptials be celebrated by Students that are not of our Society. If there happen to be a Funerall, let mourning be allow'd but respect had to decency: if there be any necessity of a Monument, let the structure be sumptuous. Lastly, whatever can be done that contributes to the sensuality and enjoyments of Widdows (if so be they are liberall and much devoted to the Society) let it be done, but with circumspection, and a care to avoid scandal.

As to the disposall of Widdows Revenues, let that commendable state and perfection of the holiest men be particularly propos'd to them, who through a pious neglect of their Friends, scatter the wealth of this world among those that are poore upon the account of *Jesus Christ*. Let the examples of other Widdows, who in a short time, gain'd the reputation of great Saints, be urged for their imitation.

When therefore the Widdows have committed themselves to our conduct, with a readinesse to submit to the direction of the Ghostly Father, let it be seriously suggested to them, that their actions will be much more acceptable in the sight of God, if, being resolv'd to bestow their charities on Religious persons, they do it so: without the privity of their Confessor. Thence will

will it not be amisse for the Confessor to require a sche-
dule of the charities they intend to bestow, to the end
he may, according to his discretion adde to or substract
from the Summs set down therein. The Confessors are
to make the best provision they can to prevent the fre-
quent interloping of Religious men of other Orders,
lest they should seduce the Widdows, who being wo-
men, are naturally unconstant.

When the Widdows have by a frugall management
of their Estates, got together vast summs of mony, to
prevent their taking any occasion thence to think of se-
cond marriages, let the Confessors propose, nay, persude
them to an allowance of ordinary pensions and annui-
ties for the better support and subsistence of our Col-
ledges and professed Houses, especially the professed
House at *Rome*. They may also be drawn in to bestow
the said mony upon Repositories, vestments, and o-
ther ornaments belonging to the Church, which may
be serviceable for our Houses after the Widdows are
dead. Let the Widdows, to that end, be made sensible
of the exigencies of our Churches, as also of the decays
of our Colledges. Let them be encouraged to spend
their superfluities on things whence they may derive
eternall fame, such as are Churches, Structures
dedicated to Religion, which must of purpose
be designed at that time, that they may not want where-
upon to exercise their liberality. The same course is to
be taken with Benefactors and Princes who are at the
charge of some sumptuous Edifice for us. If it be to get
jewels, let it be suggested, that they are consecrated to
Eternity, if the Widdows bestow them on the Sepul-
chers of our Saints at *Rome*.

Let all this be confirmed by the examples of other Ma-
trons that had done the like. Let it be shewn, how that
by those courses they shall arrive to the height of per-
fection, when, by discarding the love of the things of
this world, they quit the possession thereof to the Lord
Christ in the servants of *his* Society.

If they have any children who they intend shall embrace a Religious life, their liberality is by all means to be accepted, if any thing be offer'd; but for those Widdows whose children are so disposed of as to continue in the world, they are not to be so much pressed to liberality as the others.

SECT. VIII.

Of certain expedients whereby it may be effected that the Sons and Daughters of such women as have resigned themselves to the conduct of our Society, may embrace a Religious condition of life.

THis designe is to be carried on by a confederacy with the Widdow their Mother. For the Daughters, she is to treat them with all harshnesse, to persecute them with chastisement, threats, and abstinences, not to allow them cloaths suitable to their quality and the mode, and she may sooth them up with hopes of greater portions if they will go into Nunneries. Let her aggravate the insupportable humours of the husbands they may meet with, as also the grievances and inconveniences of Matrimony in generall. Let the Mother pretend no small regret, that she had not been a Nunne. In a word, let her behaviour be such towards her daughters, that wearied out with the insufferable cruelties of the Mother, they may entertain some thoughts to rest themselves in a Monastery.

For their Sonnes, let our Fathers make frequent visits to them. Let them be civilly treated in our Colledges, where they are to be entertained with those things
which

which may induce them to come into our Society. Such are the Gardens adjoyning to our Colledges where we take out recreations, &c.

When they are brought into the Refectories, let them be made acquainted with our cleanness as to all things relating to those places, as also with the externall conversation among our Fathers. Let them not spare for litle presents, and facetious discourses, yet such as savour something of the Spirit. Let there be plac'd neer and about such Widdows sons such instructors as are very good Friends to our Society, nay, such as are resolved to be members of it. Let not the Mother be over-ready in supplying her sons with necessaries at certain times; let her pretend extraordinary expenses, and incumbrances in her estate. If they are sent to study, into Provinces that lye at a great distance from the place where she resides, let them be kept as short as may be of money; to the end, that cast down with a consideration of their exigences in strange Countries, they may earnestly make it their businessse to fasten on some Religious kind of life.

SECT. IX.

Of the wayes whereby the Revenues of our Colledges may be improved.

THe principall instruction to be given the Confessors of Princes, great Men, and Matrons, is, that, while they supply them with spirituall things, they may receive of them temporall things for the good and advantage of the Society. To which end they are to have a care they do not let slip the occasions of accepting of any thing while it is offered; and if it be delayed, let

them be put in mind of it, yet so as that it may appear to be done with much indifference. Whoever among the Confessors shall not discover themselves very industrious as to this particular, let them be remov'd from their charge over Princes, and condemned to a domestic obscurity, as such as endeavour not the advancement of the common good. It is with no small regret that we have understood, how that some Widdows suddenly snatch'd hence by unexpected death, have, meerly through the neglect of our Fathers, forborn to leave us in their Wills abundance of rich and precious things belonging to the Church, our Fathers it seems making some difficulty to accept of them while the Widdows were alive; whereas indeed to get things of that nature, there ought not to be so much consideration of the opportunity, as of the will of the person that makes the proffer thereof.

The Confessors are further enjoyn'd to make their visits to the houses of the wealthiest Citizens and richest Widdows, as also to the Courts of Noble men. As such places are they prudently to make enquiry, whether, out of a desire to further their souls welfare, they themselves, their Friends or kindred or any others whatsoever, are resolv'd to leave any thing at their death to the Churches:

The same thing is also with no lesse circumspection to be sifted out of the Pastors of parishes and Prelates, such as had before been drawn in to some intentions to do works of charity. Things may be so ordered, that we may be no small gainers by the bargain.

With all the forementioned, the Confessors are to ingratiate themselves, by perswading them into a belief of the *Gratitude* of the *Society*, and their faithfull performance of whatever they undertake to do in relation to the places, which are bestowed on them by their Benefactors, much beyond what other secular Priests and Monks do.

They are further to have a particular account of the
Gardens,

Gardens, Quarreys of Stone, Vine-yards, of the Cities wherein they reside, of the villages adjoyning, of the Farms thereunto belonging. They are further to take notice whose possession they are in, upon what contracts they are held, what incumbrances they are liable to; and lastly they are to find out, whether those estates may be gotten, either by contract, or by a reception of their sons into the Society, or by deed of gift.

It will not be amisse sometimes for those that have devoted themselves to our Society, whether sex they are of it matters not, to make over their estates to the Colledge, with a proviso, that, after a short time all shall be made sure to the Society. If it happen that the Widdows so qualifi'd as aforesaid have only Daughters, let them by all means be thrust into Monasteries, that so with a certain dowry allow'd them they may be dispatched out of the way. For the rest, that is their Mannors, jewells and the whole reall Estate we shall make a shift some way or other to hedge in.

But if the Widdow at our devotion have only one son or more, and that there be no hope they will come into our Society, let it be suggested to the Matrone that it is sufficient, if she leave the Estate in Fee to her Son or Sons, and make over the summe of money which she may have raised out of the Estate, by way of recompence for the Fortune she brought, to the Society. It happens sometimes that there are devout Widdows, whose inclinations towards our Society are more then ordinary, living in severall parishes; if so, our businesse must be to induce them to make over their Estates to our Colledges, they receiving out of them from us a certain annuall Allowance for their lives; to the end, that they may prosecute the great affaire of Religion and their Souls wellfare with more earnestness, and less distraction, being freed from the disturbances consequent to the care of temporall things.

S E C T. X.

Of the necessity there is to make some ostentation of the severity of discipline in the Society.

IT will not be amisse to expresse a certaine severity of discipline, by an ejection of those members out of the Society, whom it may be for the advantage of the Society to cut off as unprofitable. As to their qualities and conditions, it matters not whether they are old men or young men, though they have spent their age and spirits among us, or that they have been troubled with the stone, cholicke or some other painfull chronickall disease ever since their first coming into the Society. The causes of ejection (besides the reserved causes, for which, unnaturall pollution excepted, it is lawfull to dismiss any) shall be these; if they divert the devout Matrones and others that are any way beneficiall to the Society, to other Religious Institutions, or use any arguments to the Parents or others who have the oversight of them, whereby they are induced to forbear coming into the Society: If in the disposall of Estates they expresse any affection to their kintred, and prove occasions that all be not given to the Society. But before they be absolutely *dismissed*, let them be *monysd* for some years in the Society. If they chance to be Students, let them be put upon the vilest employments; Let them be kept back in the lower Schooles, that they may teach there. For the higher Studies, especially the fourth year in Divinity let them not by any means be admitted to. Let them be often put upon the reading of Chapters while the rest are at Table.

Table. If they are Fathers, let them not be suffered to receive Confessions; let them be deprived the freedom of all conversation with the strangers that come to the Colledge. Let the things they most delight in be taken out of their chambers. Let frequent penances be enjoyned them, and that publickly.

These things will by degrees open a gap for a dismissal. If it chance that the persons charged with such disservices towards the Community, make their complaints to the Provincials of the hard measure they receive from their Superiours and others whom they find it so difficult to satisfie, let not such expostulations be easily entertain'd or credited, let the carriage of the Superiour be excus'd, let them be return'd with exhortations to obedience and compliance with their Superiour in all things wherein there is no sin.

Let not the Superiours be any thing scrupulous in point of dismissal. For since the word SOCIETY is the characteristick of our Order distinguishing us from all others, and that a Society supposes there are *Socii* or Members of it, it is not to be wondred, that where there is a Society, there should also be *Dismission*. The obligations that are between a Society and its Members are not indissoluble, nor argue any perpetuity. No sooner was the Society settled but dismissal was immediately exercised.

And to make this appear, there needs no other argument, then that the Society requires only simple vows from Scholars and those that are called *Farmall Coadjutors*; which vows do not include a mutuall contract, as if the Society were obliged to a perpetuall maintenance of those persons that are entertained into it upon such vows. No, that cannot without absurdity be imagined, for the obligation lyes only upon the person that makes the vow, and not upon the Society, which hath a priviledge to dismiss any whatsoever received in upon such vows, whensoever, and upon what occasion soever it shall be thought convenient. Nay, what

is yet more then all this, though there are some in the Society who make profession of four Vows, others of the three solemn vows, according to the custome of other Monks, yet is it not impossible but that such may be dismiss'd out of the Society.

S E C T. XI.

How the Fathers of the Society are generally to behave themselves towards those that are dismissed.

WHereas it is in the power of such as are dismissed to do no small prejudice to the Society, it is but fit some ways should be thought on whereby they might be prevented: To which end, before they be absolutely dismissed out of the Society, let them be engaged to promise, and that by a testimoniall under their hands, that they will not speak any thing that shall derogate from the honour of the Society. Let a great care be taken, that the person dismissed may not have access to those spirituall or secular Grandees, into whose favour he endeavours to insinuate himself and make his advantages of. Let his vices, & his evil inclinations be aggravated where ever he may casually be spoken of, especially those imperfections, whereof he had, for the innocent satisfaction of his conscience, some time made a faithfull discovery to the Superiours, and according to which he was governed and disposed of in the Society, to which end he had made that revelation of his infirmities.

If the Grandees whom such a person makes his addresses to, have an aversion for our Society, we must find out some grave men in whom we have an interest, who,

who, not seeming any way to reflect on us, may lay rubs in his way, and hinder him from coming into favour with him who is not well affected to us. But if all the applications of such persons cannot prevail so far with the Grandees as to make them slight the dismissed person, let them be induced not to countenance him in all things. Let there be a writing sent from one Colledge to another giving an account of those that are dismissed; and let the causes of their dismissal be layd down with the greatest aggravation that may be. In our exhortations, let it be said of the person dismissed, that it was his earnest desire to be readmitted into the Society. For the satisfaction of strangers, let those things be assigned as causes of his dismissal, for which we are generally abhorred by the vulgar; and this will make the dismissal of any whatsoever seem much more plausible.

If the person dismissed be credited in the things he scatters abroad to our prejudice, let the mischief he intends be as much as may be prevented, by this course. Let some of the gravest of our Fathers be culled out, whose business it shall be to oppose and smother the speeches of the person dismissed with the authority of the Society, the reputation it is in, the advantages which the Church of God derives from its endeavours, the great esteem men have of it as to strictness of life and soundness of doctrine. That thence it comes to passe that our Fathers are entertained for Confessors and Preachers to Kings, Princes and Magistrates. Let them make appear how zealous we are for the good of our neighbour, and therefore much greater must be the tenderness we have for any one of our own Society. Let those be invited to dinners in whom the dismissed person seems to have any interest: and this, out of a design to persuade them not to countenance the discarded party, and that they are obliged in conscience to presume that a Society of Religious men are rather in the right than one discontented dismissed person.

Upon

Upon that, they are to take occasion to give an account of the causes of his dismissal; convincing them with as much probability as may be, making all the discoveries they can of the frailties and imperfections of the person dismiss'd, omitting nothing contributory to their design.

But, be it suppos'd, that some things are doubtful, let them beware how they admit dismiss'd persons to any Ecclesiasticall Benefices or employments, unlesse they give a considerable summe of money, or make over their estates to us, or, after some extraordinary manner express the great affection they have towards our Society. The Confessors are in like manner to suggest the same thing to Kings and Princes, that when they are to advance any one to honours, they may look on as a great motive to do it, the liberality and good affection of such towards our Society, as having founded us a Colledge, or done something of that nature for us.

If it happen that the persons who are dismiss'd find much favour in the sight of men, let there be a diligent enquiry made into their lives, dispositions and defects, and let them be divulged by some secret Friends of our Society, and by the devout Matrons of a lower ranck. Let not these latter any way countenance the dismiss'd, and if they afford them any entertainment at their houses, let them be terrifi'd with Censures; and if they persist to do it, let them be deny'd absolution. If the dismiss'd person be commended for any thing, we must on the contrary, as much as may be, endeavour his disparagement, to which end though we make use of subtle and ambiguous propositions, yet must it be so done, as that they may alienate the inclinations of men from the dismissed person, and bring him to some remarkable discredit. The unfortunate accidents that happen to such as are dismiss'd are to be discover'd, in our Exhortations, with much commiseration, that others may be terrify'd, and remain in the Society, though not without some indignation.

SE CT.

S E C T. XII.

*Of the choice of young Lads for the Society,
and the wayes whereby they are to be re-
tained.*

THis is an affair requires the greatest care and industry imaginable. There are four qualifications which we would gladly have in those who embrace our Institution; that they be of good *wits*, of allowable *beauty*, of a noble *extration*, and *rich*. That such may be the more easily drawn in, let the Præfects shew them all the favour they can; let them not be persecuted by the Præceptors; let them be often commended; let presents be made them; let them be permitted to go into the Vineyard and there entertained with fruits: upon solemn occasions let them be treated in the Refectory. For others, let them be perpetually terrify'd with rods, let them be charg'd with crimes though there be only some slight conjectures of their being guilty thereof; let them always be entertained with an angry countenance; they are to be sharply reprov'd, and put upon things that are most displeasing to them. Let it be shewn how inclinable youth is to that which is evill; if they embrace not a Religious life, let them be terrify'd with eternall damnation. But when they make it their suit to be admitted into the Society, let them be put off for a time. In the interim, let them be cherish'd and encourag'd; in the conferences that are had with them, let the easinesse of the Institution be much insisted upon. By this means will their desires be heightened to a greater earnestness for their admission.

And

And if it comes to passe afterwards that any one of those that have been thus dealt with chance to leave the Society, let him have cast in his dish his former importunity to be admitted into the Society.

But whereas the main difficulty lyes in cajolling the sons of Senators and the wealthiest men in the Country; if there be any such recommended to our Colledges let them be sent to the Novitiat at *Rome*, but let the *Generallor* *Provinciall* of *Rome* have notice thereof beforehand. If they come into *Germany*, *France*, *Italy*, and seem to have some inclinations to enter into the Society, let them without any scruple be entertained in those Dominions wherein the supreme Magistrate is our Friend. For under such a Governour the precedent instructions, or some thing suitable thereto, is to be put in practise; for his Subjects, finding it much to their advantage that they are countenanced by us, will not easily rise up against us, and if they do, they shall get nothing by it.

And if any occasion offer it self to draw in the sons of those, who, in order to their studies come to our Schooles out of other Provinces, let it not be neglected, especially when they are arrived to the understanding to lose and squander away their mony, and so, partly by reason of the shame they conceive at their prodigality, partly out of a fear of their Parents and Friends displeasure, and the inconveniences they are likely to run into, are the more easily prevailed with.

To prevent the inconstancy of those we entertain, according to the severall qualities of the persons, we are to insift very much on the misfortunes that happen to those that are dismissed. And that the Parents and Relations of those that embrace our Institution may in some measure be satisfied, let them be made sensible of the transcendency of our Order above all others, and what a veneration the world hath for our Order; as also let them be entertained with something concerning the great respects which Kings and Princes
bear.

bear the Society. Nay further, let our Fathers insinuate themselves into their familiarity, and humour them as much as may be, if there be any necessity or that the worthinesse of the person require it.

SECT. XIII.

Of the Nunnnes.

LET our Confessors be very carefull that they do not any thing whereat the Nuns may be dissatisfied, because they have proved such great Benefactresses to us, that some of them have very much contributed to the foundations of our Colledges, many of them given half their dowry, with the consent of the Monastery and Abbess. Wherefore, were it only for that they are retired out of the world, let them not be molested, but resigned over to the Bishops. On the contrary, let us hold a fair correspondence with the Nuns, lest they bring any trouble upon the Society for the half dowries we have received from them, and upbraid us therewith.

SECT.

S E C T. XIV.

Of reserved Cases, and other causes of Dismission out of the Society, then what have been mentioned before.

BESIDES the cases elsewhere assign'd in these Instructions wherein it is only in the power of the Superiour, or an ordinary Confessor, by a priviledge derived from the Superiour, to give absolution (that is to say, in the cases of Sodomy, Fornication, Adultery, rapes, unchast embracings of man or woman; as also if any shall upon any account whatsoever attempt any thing against the Society, what zeal soever his action may proceed from) be it known that there are other causes of dismission out of the Society, and that accordingly the persons therein concern'd are not to be absolved, till such time as they have promis'd, out of Confession, to discover, either of themselves, or by their Confessor, what they have done, to the Superiour. Who, being acquainted therewith, if he find there were severall persons engag'd in the sin confessed, or that it is a thing tending very much to the dishonour and prejudice of the Society, he shall not absolve the Penitent, unlesse he promise, either that he will write of it himself to the Generall, or give his Confessor or the Superiour to write concerning it. If he make any difficulty to do either of these, he shall be look'd on as absolutely incapable of Absolution. Now the General having taken cognizance of the penitents case, and consulted with the Secretary, shall make that provisi. on therein which he shall conceive to be most for the advantage of the Society, and so shall order the Penitent

tent to be dismissed out of the Society. Which sentence if he shall refuse to submit to, he can never be effectually absolv'd. The same course we have concluded to be taken with our Divines in reserved cases, and the approbation of the Apostolick See, notwithstanding the fruitless endeavours of some to the contrary. The Confessor however is not to reveal that the Penitent is to be dismiss'd out of the Society for the reason aforesaid. If the penitent shall, of himself out of Confession, discover his fact, let him be dismissed. If he shall refuse to discover, let him be dealt with according to the provision made against feigned cases. In the mean time, as long as he shall refuse to declare the businessse, out of confession, so long let him be accounted unworthy to receive absolution.

If it happen that any of our Confessors shall come to hear, that some person that is not of our Society (whether of the two Sexes the party be of is not materiall) hath committed some act of abomination and uncleanness with one of the Society, they shall not absolve the former, till such time as ours hath, out of Confession, acknowledg'd the crime. But if he will acknowledge it, let ours be dismiss'd, the other absolv'd.

If two of the Society chance to commit Sodomy together, let him who shall not reveal it be dismissed; let him who made the first discovery thereof be continued in the Society; but let him be so persecuted with acts of mortification, as that he may be glad after a short time to follow the other.

It is further a certain prerogative of the Society as it bears an analogy with a Body, to disburden it self of such persons, as, in proceffe of time, it shall find unciviliz'd as to point of Morality and ordinary discourse. Nay, it is left to the Superiours to dismiss any one assigning what causes they think fit for their so doing, having first acquainted the Generall with the businessse. And somewhat to hasten their dismissal, let all things be done contrary to their inclinations; let them be purposely

posely vex'd; let all their desires be answered with denials, though they be for things ever so inconsiderable; let them not be admitted to the more worthy studies; let them be disposed under such superiours as they cannot comply with, but with regret and indignation. If any discover so much of their exasperation as to oppose the superiour, or make complaints of him before the lay brothers, let them be wormed out of the society. Let the same course be taken with those who shall express any dissatisfaction at what is done in the society, in relation to widdows, and the management of common wealths, or shall speak favourably of the *Venetians* who banish'd the society out of their territories.

Immediately before the dismissal, let the person to be dismissed be sharply reproved; let him be removed from a certain employment, and be put one while upon one thing, and another upon another. But whatever he is employed in, let some fault or other be found, that he doth not discharge his duty as he ought. According to the excess of his miscarriages, let him be assigned more grievous penances. Let a recital be made of his failings and miscarriages, out of the reading-place in the refectory, while the rest are at table, to put him into the greater confusion. And so at that very time, while he betrayes a remarkable impatience, in the sight and hearing of the rest, let him be dismissed, as one that is a scandal and gives evil example to others. But before hand let there be notice taken what things he hath, and let him be commanded to go to some place, as into the Vineyard, or the next adjoining colledge, to the end that in the place where he least expects it, the irrevocable decree of his dismissal may be served upon him.

SECT. XV.

What persons of the Society are the most to be cherished and encouraged.

IN the first place are to be numbred those indefatigable labourers in the harvest, who make it their business to improve not only the spiritual, but also the temporal good of the society. Such are the confessors of wealthy widows, who, when, by the decays of age, they are no longer able to discharge those places to the satisfaction of the Matrons: are to be removed, and others that are more vigorous and full of spirits appointed to supply their places. Let not these want any thing of accommodation in what relates to meat, cloaths, or ought else; and let them not be persecuted by the *Ministers of Penances*. Against such the confessors are not easily to admit any complaints or informations.

Let there be also a great tenderness expressed towards those, who, having observed the least miscarriages in others, put up secret informations thereof to the superiour, or being appointed Ministers, sub-ministers, Beadles, are very ingenious in finding ways to mortifie others, not out of any affection they have for them, but a love of Religious discipline.

Let those young men be cherished who are any way related to our Benefactors and Founders, to which end let them be sent to *Rome*. If they study in their own Provinces, let them be so far complied with in all things, that they may be sensible of the indulgence of the society towards them.

Let some favour be also shewen those young men,

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men, who have not yet made over their estates to the Society. But when that is once done, where they had before bread and milk, bread alone may then serve the turn.

Nor are those to be dispos'd into the lowest rank, who prove excellent *Decoys* to bring in many choice youths into the Society; for in that they expresse the greatnesse of their affection and respects for our Institution.

S E C T. XVI.

Of the contempt of Wealth.

THat the world may not imagine that we mind nothing but our own advantages, and think us too much inclin'd to avarice, it will contribute some thing thereto, if we do not admit charities for the ordinary offices that are done by our Fathers. Let not the meaner sort of people be allow'd buriall in our Churches. For the Widdowes who have devoutly exhausted themselves by their liberality towards us, let them be harshly dealt withall by the Fathers. The same course is to be taken with those persons who have made over any thing to the Society; nay, though they should come to be dismiss'd, let it be done so as that nothing may be returned them, or at least, let the Society be sufficiently allow'd for the charge and trouble it hath been at about them.

Let it be the especial care of the Superiours to keep those secret Instructions in their own custody, and that, if there be any occasion they should be communicated,

it

it be done to very few and those the gravest among the Fathers. They are also to gather out of them those directions which may prove most advantageous to the Society; and let them not be communicated as things written by another, but as the observations of their own prudence and experience. And if it come to passe, (which God forbid it ever should) that these admonitions fall into the hands of strangers or any that are not members of our Society, that is, such as are likely to take them in the worst sence; let it be absolutely deny'd that the Society makes any such advantage thereof; and let such men be confirm'd in that apprehension by those of our Fathers who it is well known are ignorant thereof. To oppose the credit might be given these *Secret Instructions*, let our *generall Directions* be produced, and those *Rules* of ours, either printed or written, that are contrary thereto. Lastly, let strict enquiry be made, whether the discovery of them happened through the treachery of any of our own (for it is impossible any Superiour should be so negligent in the safe custody of Secrets of so great concernment to the Society) and if any one be suspected, though upon ever so groundlesse conjectures, let him be charged therewith, and dismissed out of the Society.

THE END.

O B A D. Chap. i. Vers. 6, 7.

How are the things of Esau searched out?

How are his hid things sought up.

The men that were at peace with thee deceived thee, and prevailed against thee: They that eat thy bread have layd a wound under thee.

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A
DISCOURSE
of the
REASONS

Why the J E S U I T S are so
generally hated.

Originally written, by
FORTUNIVS GALINDVS.

Printed for *Richard Royston* and *Thomas*
Dring, 1659.

A
DISCOURSE

of the

REASONS

Why the Jesuits are so
generally hated.

Originally written by
FORTUNIO GALINDO.

Printed for Richard Taylor and Thomas
Dingle, 1750.

To the R E A D E R.

From some passages in the ensuing Treatise, it may easily be inferred that the Author thereof was a Roman Catholick, that is, one, who, though dissatisfied with the Jesuits, yet seems to deal with them as mercifully, and with as much tendernesse as might be. So that it is to be imagined the Piece was written rather out of designe to bemoan their miscarriages, that they might thence take occasion to reform them, then out of any pique that the Author seems to have against the Society, whose serviceableness to the Church upon their first Institution he sufficiently acknowledges and celebrates. Whence, if a man reflects on the time it was written in, that is, while the Society had yet somewhat of its first purity and zeal left, before the Canonisation of S. Ignatius and Xaverius, he must withall imagine, that it began to degenerate, in a manner, as soon as it began. And what is consequent to this, that, if some zealous Christian should in these dayes undertake to give an account, why the Jesuits are so generally hated, since the discovery made of their horrid and extravagant Tenents, and the abo-

To the READER.

minations they have introduced into Christian Morality, he would be so far from confining himself to the shortness of such a Discourse as this, that he would haply take it as a favour, to sit down and breathe a little, after a second or third Volume.

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A Discourse of the REASONS

WHY THE JESUITS

Are so generally *HATED*.

That the *Jesuits* are so odious every where, and that, where there happens any discourse of them, they are evil spoken of, not onely by *Hereticks*, but also by the greatest part even of *Catholicks* themselves, I am for my part inclined to believe it done, in some measure, *undeservedly*, and that in some measure also it may come to passe through the *miscarriages* of some of the Society. *Undeservedly*, I say, in some measure; because, as it is notoriously known to all the world, if the *Jesuits*, by the miraculous providence of God raised up in this last age, had not with might and main bestirred themselves, *Germany* had been overrun with *Protestantism*, and the *Catholick Religion* clearly turned out of doores.

For the Fathers of the Society were the men that found out the secret of bringing youth under the yoke of Religion; those instructed the Priests no lesse in

*How serviceable
the Jesuits have
been to the Church
and Catholick Re-
ligion.*

*A Character of the
Jesuits at their first
Institution.*

good manners then sound doctrine; they animated the Princes in the cause; they waged a holy war against the Hereticks both by word and writing. They are as it were the choice forces of *Israel* commanded by their Captain-Generall *JESUS*, fighting against the *Amalekites*, did they not attribute to their own valour the good successe they have, whereas indeed it is due only to the *Moses* on the top of the Mountain whose earnest addresses to Heaven gives them the victory over their enemies. For when *Moses* held up his hand, *Israel* prevailed; but when he let down his hand, *Amaleck* prevailed. *Exod. 17.*

And that this was also a figure of the manner whereby the Enemies of the Church of God were to be destroyed, we have a hint in the book of *Judith*, Chap. 4. *Moses* overthrew *Amalec* who put his confidence in his own strength, by fighting against him, not with a sword, but by holy prayers. So shall it be to all the enemies of *Israel*, which is as much as to say, as that they were to be overcome, not indeed by humane force, or a transcendency of Learning and eloquence, but by the pious addresses of men that have absolutely resigned up themselves to the service of God.

Now one miscarriage of the *Jesuits*, which makes them so generally odious, is this, that some among them are more intermeddling, then they should be in the affairs and counsels of Princes and too often seen in their Courts, as if their designe were to monopolize to themselves all favour with God and man, to the end that all being forced to make their applications to them, whether they address themselves to God or their Princes, they may think themselves obliged to court the mediation of the *Jesuits*. Hence comes it that the Society looks upon those

those that make their confessions to *Franciscans, Dominicans, or Augustine-Friers*, as no good men. And thence it is obvious to inferre, that, in those Courts where the Jesuits are predominant, Godliness is made a stalking horse to temporal advantages.

For if a man make frequent Confessions to the Jesuits, (if being supposed done after he had, by a former confession, cleansed himselfe to some other Monk of all the more horrid crimes he was guilty of) and, when he

comes to hear Mass casts himselfe devoutly down on both knees, smite his breasts the harder to make a greater discovery of his penitence, give up his name to the sodality of the blessed Virgin, He speak highly of his childish playes and comedies, though full of pedantic fooleries and elusions, that are acted in their Colledges; in a word, if in all things he express his affection to the Society, this they look on as a godly man, and one sequester'd to the service of God, and consequently one to be very earnestly recommended to princes, and to be put into the most beneficial places of the commonwealth. And if it

happen that, after he hath so crept into employments, he play ever so much Tyrant in them, cheat the Prince at entrusts him, make havock of the provinces committed to his charge, if he send presents to the Colledge, in case there be any money to be raised or fine imposed upon, give

Fathers of the Society timely notice thereof (to the effect that their solicitations on that behalfe may prevent those of all others.) they think it not the least violation of conscience and Religion to patronise him, as conveying it a thing not inconsistent with the glory of God, if the Society should be remarkable also for its wealth, powerfullnesse and influence over Princes.

A way for Courtiers to insinuate into the Jesuits favour.

How farre they may be wicked and Tyrannicall in the employments they get in, so by their recommendation.

Whether ye eat or drink, or what ever ye doe else, (saith the Apostle, [1 Cor. 10.] for instance, patronise such wicked men in their enormities as are benefactors to the Society) Let all be done to the glory of God [Prov. 16.] For the Lord hath wrought all things for his own sake, yea, even the wicked man; especially such of that predicament as by their wealth endeavour to further and oblige the godly. Those Princes therefore are to be highly commended, who, though they express a more than ordinary affection to the Jesuits, yet think it no impudence so to confine them to their Colledges as not to suffer them to set a foot in their Courts, unless there be need of a Confessor, or that the Fathers have some urgent occasion personally to attend the Prince.

The several affections of men, women and children towards the Society, speaks a certain manhood and generosity, and there is another kinde which betrayes its childishness and effeminacy. It is not to be imagined that man hates the *Jesuits* who does not in all things approve and

applaud what they do, and according to the Proverb *dance where ever they pipe.* Nay on the contrary, he puts a greater obligation on them then any other who endeavours to limit them only to a care of their own concernsments, and diverts them from an over-busie sollicitation of Court-suits and projects.

The unfitness of the Jesuits to meddle with Court-affairs.

For being persons of a scholastical education, and consequently of a pedantical humour and judgement, it may easily come to passe that they should be mistaken and

overseen in giving political and oeconomicall advice. Which when ever it happens, the miscarriage of the designe undertaken is fastened on them, and consequently on the whole Society; in so much that thereupon a general odium falls upon them, so that their after-endeavours prove ineffectuall, and what Ho-

mer said of *Margites* may pertinently be applied to them.

Multa quidem nōrat, sed pravè eadem omnia nōrat.

Nay, though they were not the Authors and abettors of counsels pernicious and destructive to the publick weale, yet there needs no more then their importunate frequentation of Courts, and their familiarity with Princes, to make a discovery of their polypragmatical insinuations, and to shew they cannot well avoid the censure of being the givers of those counsels. Nay, which is yet more, be it suppos'd their prudence is such as that they avoid all these inconveniences, yet methinks the very *The example of S. Peter should deter them from* example of *S. Peter* should give them an alarme to depart Princes Courts. For if his but once coming *Palaces.* to Court prov'd so unfortunate to him, as that he denied his Master thrice, what miracle is it, that they who have their habitations in Palaces, should deny Christ once, especially when they cannot pretend so great an affection to him as *Saint Peter* could.

Another thing that brings an odium *They are odious* upon them, is, that it is apparent they *for their insatiable* are too great lovers of themselves, *covetousness.* and a sort of labourers in the Lords vineyard that will not worke but at excessive rates. And this proceeds out of an Imagination they have, that their endeavours will not prove so beneficiall to the Church, if they abound not in all the accommodations and enjoyments of life: but as for the *Monks, Friars,* and others, who yet make it their business to be in some measure serviceable to the publick, whether they have bread to put in their mouths or not, they think themselves not any way concern'd; it being their maine designe to work themselves into such annuities and revenues, as that they may with the profits thereof build Courts and Palaces.

This

They care not how
burdensome they are
to Princes and Pro-
vinces.

This it is that makes them so careless how burdensome they are to Princes, and without the least remorse, make deep holes in their Exchequers, though to the apparent inconvenience of whole Provinces, whereas, had they the least reflexion of their being religious men, and such as had professed the furtherance of publick advantages, they would have made it their main business so to order the management of affairs, that they might be as little troublesome to others as possible. *Si populo consulis*, saith Cicero, *remove te à suspicione privati alicujus commodi*. If thou wouldst promote the advantages of the people, be carefull to avoid the least suspicion of minding any private concernment. Nay, though it were granted, that Princes were, of their own accord, inclined to be so profuse in building Palaces for them, their insinuations and eloquence should rather be employed to divert them from such extravagances, and that they should prove a means to perswade them to make provision for those whom the fear of poverty deters from the profession of the Catholick Religion, out of a mistrust, that they should not finde among the Catholicks a comfortable subsistence for their wives and children. And the better to effect this, they should ever be minding them of that golden saying of Clemens Alexandrinus; *Scio Deum potestatem nobis usus dedisse, sed eum tamen usque ad id, quod est necessarium, & usum communem esse statuit. Absurdum vero & turpe est unum Lautè vivere, cum multi esuriunt. Quantò enim est gloriosius multis benefacere, quàm magnificè habitare? Quantò autem prudentius in homines, quàm in lapides & in aurum impensas facere?* “I know
“God hath left things to our disposal, but with this
“caution that we pursue only that which is necessary
“and in some measure contributes to the general good,
“Twere an unhandsome and unworthy thing that one
“man

“man should live in the height of enjoyments, while a
 “many others are ready to starve. For, how much
 “more glorious is it for a man to be a benefactor to ma-
 “ny, then to live in Palaces? Does it not speak a grea-
 “ter prudence for him to exercise his generosity upon
 “mankinde then upon stones and gold; And this the
 Jesuits should so much the rather make it their business
 to practice, for that they have found by many exam-
 ples of their own society, how great an influence a sin-
 cere, and not a personated profession of poverty hath
 over the minds of men. *Possevinus* in
 his *Bibliotheca Lib. 4. cap. 9.* gives a relation how that the *Chinese* and the *Indians*, observing in the Jesuits a certain contempt of wealth and the concerns of this world, became great admirers of them, and it proved a motive to ma-
 ny to embrace the Christian Religion. Now how true
 the old saying is,

*How the Jesuits
 first behaved
 themselves among
 the Indians.*

Celum, non animum mutant qui trans mare currunt,

We need go no further for an instance. For with the
 Jesuits continue amongus *Europeans*, their humour and
 behaviour is much otherwise then
 it is among the *Indians* and *Chinese*. For here they are a sort of
 horseleeches that can never be sa-
 tisfied, nay on the contrary, when there is a plentiful
 provision made as to their subsistence, yet can they not
 forbear milking mens purses out of contributions to-
 wards the utensils and necessities of the Church,
 or to enlarge or beautify their habitations, or to
 make their gardens more pleasant, or in order to pre-
 parations for the acting of some Comedy (which if it be
 not done with the greatest profuseness and magnificence
 imaginable, playes must unavoidably fall into discredit)
 or lastly, to furnish themselves with something, where-
 of onely they themselves see the necessity there is of it.

*How among the Eu-
 ropeans,*

And

*The end and means
of the Jesuits.*

namely, the salvation of mens souls and the glory of God, they put much more confidence in the weak arme of man, then in assistances of God.

*Whence it comes that
the Jesuits do not
work miracles.*

Whence it is to be conceived, that it comes to pass, that God doth not so much prosper their endeavours with his benediction,

nor favour them with the gift of doing miracles, as he doth other religious orders. For they are of the number of those who are said in the Scripture to be of *little faith*, and to carry their eyes in their hands, as hardly believing even that which they see. Such a character is that which our Saviour gives those that are not firme in the faith; when he sayes, *Be not over-carefull, saying what shall we eat, or what shall we be cloathed with; for all those things the Gentiles are inquisitive after; that is to say, those who have not Faith.* But it is the property of that Faith that worketh miracles to believe in hope even against hope, not to be distrustfull, but to give glory to God who calls those things that are not as those things that are.

Nor indeed is it a small affliction to them, to finde themselves much more inconsiderable then all other Religious Orders as to the gift of Miracles, in so much that when any thing more than ordinary happens among them, 'tis a good shift for the reputation of the society, immediately to cry it up

*This passage agues
the piece written be-
fore the canonization
of Ignatius Loyola
and Xaverius.*

for a miracle. But God, who blesses sincerity and abhors Sycophancy, hath so by his all-seeing providence disposed of all things, that the Church hath not yet found just grounds to admit any of the Society into the number of Saints: not that the

Insti.

Institution of the society is either less holy, or less advantageous to the Church then those of the *Franciscans*, *Dominicans* and the rest, but as it were purposely to abate the pride and insolence of the *Jesuits*. For since it ordinarily happens, partly by reason of the excellent men that are of the society, partly by reason of the familiarity they have with Princes, that many of them grow insolent to the highest degree, as I shall more fully discover anon; how farre would they forget themselves, if the society were honour'd with the gift of miracles? For this reason was

it that God was not wont immediately to hear even the Prophets themselves, lest they should

Why God sometimes heard not the Prophets.

be flattered into a great opinion of themselves, as we might exemplify in *Eliab*, *Elishah*, *Jeremy* and others. Another reason of Gods withdrawing his hand from them, may be, to teach us, that, in all things, especially those wherein his own glory is principally concerned, as the ordinary means and helps to compass the thing intended, are not to be neglected, so ought a man not to put his trust too much in humane prudence; for that were as much as if one should upon his own strength undertake to do all things, and have so little reliance on God as if he were not concerned in his affairs.

But this turns to their prejudice and alienates mens inclinations from them, so that it happens through their own fault that they have not to do with many great affairs wherein they might prove serviceable. For there are many who oppose their admission, and the building of Colledges for them, principally out of a fear they are in, that they will never be satisfied, but will ever be begging till such time as that they have not left any thing to aske. For

though they take nothing for teaching, and that any one of them in particular have not the

Their teaching gratis, no great advantage to any.

disposal

disposal of ought, yet what convenience or advantage does accrue thence to the Prince or Provinces, when they can make no other use of them or their labours, unless they be at vast charges to build them Colledges, and endow them with considerable Revenues?

They are prejudiciall to many.

Besides, by this proceeding of theirs, they incurre the displeasure of the Monkes and other learned men, who really are in want, when they are so busie about mens estates both reall and personall, that, grasping all to themselves they leave as little as may be to the others.

A scandall to Hereticks.

Lastly, *Hereticks*, perceiving the track of abundance of morny going into the *Jesuits* Colledge, but not the least signe of any coming out again, and being perswaded that they live very frugally, spending little in food and cloathing, take thence occasion to imagine they have vast treasuries, and that they lay the foundations of tumults and disturbances, and think they do that which is unjustifiable, when, having all the accommodations of this life, they are nevertheless such importunate Beggars, and intrench so much upon others that are in necessity, and upon these grounds conclude them worthy hatred.

Senec. de Vit. Be-
at. lib. 2.

Est intolerabilis res poscere nummos & contemnere. Indixisti pecunia odium; hoc professus es, hanc personam induisti, agenda est. Iniquissimum est, te pecuniam sub gloria egestatis acquirere. "Tis an insupportable thing in a man to be desirous of morny and at the same time to contemne it. Thou hast declared hostility against wealth: thou must prosecute it; thou hast undertaken that part, thou must needs act it. 'Twere an unjust thing in thee to grow rich under the name and pretence of poverty.

Another

Another thing that brings an odium on the society is the insufferable pride of some Jesuits, who conceive such an over-weening of themselves, that, because there are some among them very eminent for their worth and learning, they presently imagine they ought also to be accounted such, behaving themselves arrogantly, and crying out, *Who but we Jesuits?* Hence comes it that they would not have any man accounted an *Orator, Poet, Philosopher,* or *Divine*, unless he be a *Jesuit*, or at least have been a disciple of the society. They would have men look on the society as the ware-house of all wisdom, nay, would so farre monopolize all Literature to themselves, as not to allow any the least reputation of learning, if he did not acknowledge it derived from the *Jesuits*. Whence it comes, that, besotted with a strange persuasion of their abilities, they insolently trample on the most learned, pass their censures on their writings, with as much contempt as if they were the compositions of those that come to hear their Lectures, and thus do they presume to exercise a certain Tyranny in letters.

To what hath been said may be added, that it is ordinary with them to make use of the interest they have with Princes to protect and shew favour to the greatest malefactors, thus abusing the goodness of their Sovereigns, meerly to make ostentation of their own power, as also to draw in others, that is in a manner to encourage them to mischief out of hopes of impunity. Nay, they are so strangely besotted with an insupportable humour of being the managers and disposers of all things, that they think it nothing to

They are odious also for their pride.

Would monopolize wisdom and learning,

Contemne and slight all others.

How they abuse the favours of Princes in the protection of malefactors.

raise

raise misapprehensions and dissatisfactions between subjects and their lawful Magistrates, and stick not to fasten any calumnies and disgraces on those Sovereign Princes who are not at their lure. Nor were it any difficult matter to give instances thereof; but, out of tenderness to the reputation of the Princes therein concerned, I forbear them.

They hated for their pragmatical intermeddling in all mens affairs.

Lastly, their Curiosity is none of the least causes of the aversion conceived against them. They are come to that height of it in Rome, that they generally commence themselves in all affairs and

transactions, there being nothing relating to Religion, private or publick interest, that they can endure should be effected without their agency and sollicitation. He therefore that is desirous of a Canonry, an Abbacy, or a Presidents place, must above all things be sure to make his addresses to the *Jesuits*. Moreover, in matter of farre greater concernment, such as may be the making of great matches, nothing thrives unless the *Jesuits* are

The Jesuits Procurator a great Favourite of Paul the fish.

employed in the management of the business. His Holiness *Paul* v. in the settling, disposal, and improvement of his Domestick affairs makes use of the Procurator

of the *Jesuits*, a person it seems so much in favour with him, that, though he hath hardly the face of a man, and very little acquaintance with Letters,

Why so gracious. he intends to honour with a Cardinals cap, to requite the fertility of his brain in finding out projects to raise mony, and his dexterity in removing the Obstructions arising therein. In so much that he hath not only the priviledge to come into his Holiness's presence, when others, such as the Ambassadors of Princes, are forced to attend, but also to bring in what persons he pleases along with him.

Whence

Whence it is manifest how far more advantageous it is for a man to be well-skilled in contriving ways to raise moneys, then in providing for mens souls, at least among those, who, though they have undertaken the direction of souls redeemed by the pretious blood of Jesus Christ, either know not what a soule is, or make no more account of a mans, then they would do of a fishes, and reflect no more on the duty lies upon them, then onely the word *Fisbing* whereby it is allegorically expressed; as being such as among whom that person should not have wanted entertainment who gave out of him self, that he had rather, with *Paracelsus*, have found the soule of Gold, then that of the Elector of *Saxony*. Since therefore the *Jesuits* are to be numbred among those, who, so they get gold and silver, are not much troubled by what means it comes, as putting in practice that of the Poet who sayes,

*Better Projectors
then Pastors.*

A Christians wish.

Unde habeas quærit nemo; sed oportet habere.

how can they avoid the imputation of Busy-bodies and the censure of a polypragmatical curiosity, as being such as can with so much ease divert their thoughts to affairs of so different a nature?

For though the Pope hath a power of dispensation as to things inconsistent, that is, of exempting those from the penalties of the Laws, who enjoy such spiritual

The Pope cannot dispense with the Jesuits.

Canons make them incapable of; yet is it the peremptory doctrine of Christ that the

emoluments as the yet is it the perem-

same man cannot both serve God and Mammon, that is, seek the Kingdome of God, and have his thoughts taken up with the getting

How they at the same time serve both God and Mammon.

of mony. *Ye cannot, saith the Apostle, serve God and Mammon*

Mammon; Be not over-carefull. as to your soule, what yeers, shall eat, nor yet, as to your body, what ye shall put on, for if these things do the Gentiles seek after. But seek ye the Kingdom of God and the righteousness thereof. Thus could neither the Apostles themselves, nor can the Pope who have succeeded them, seek both the Kingdom of God and money (for as our Saviour saith, *he who loves another bears with the one, must needs hate and despise the other*) much less is it in the power of the Pope to favour the *Jesuits* with such a privilege, as that of prosecuting several things at the same time.

Let therefore the *Jesuits* take it into consideration who profess themselves but to be *Janus's*, at least, dissimble not this earnestness and pursuance of things incompatible, how they can avoid incurring the deserved hatred not only of *Hereticks*, but even of *Catholicks* themselves. For my part it is many years since I took very much offence at their over-curiosity, when I found certain young men sons to some of my friends, whom I had brought to *Rome* to study in the *Jesuits* Colledge to have been very strictly examined in private about all things relating to their friends, estates and fortunes.

The examination of the young men upon their first admission to the Jesuits schools

For when I imagined that the Prefect of studies had taken them aside to make triall of their proficiency in learning, they were locked into a certain Chamber where the Jesuit coming to them took out a great Book, such as may be those of steward's Accounts, and having put many Interrogatories to them, writ their Answers very carefully into the said Book. The Questions put to them were much to this effect; what their names were, what their age, what Schools they had been at before, who were their Parents; what age they were of, what estates they had; whether they had any real estates, and if lands, where situated; what kindred and alliances they had; and whether they expected any estate might fall to them upon

on their death or otherwise: whether they had any
at fters, whether married, unmarried, or marriageable,
sad if married, to whom.

When the young men upon their return home again,
ould give me an account of these things, I would not be
whought so stupid and inconsiderate as not to appre-
Goend what advantages the Jesuits

might make of those voluminous *The advantages they*
examinations. For when the *make of the said ex-*
r tholledges came to be supplied, *aminations.*
ng said that the young men were to
e encouraged, that they would

ation
di
gs in
erve

Eandem

Ire viam pergant & eidem incumbere Seda,

hem there would be little difficulty in the choice of such as
verould be admitted. For ther's no more to be done
d ceren to consult the Books of Examinations, where they
om ide it faithfully recorded who are the most rich, who
edgeme from the best friends, and accordingly who to be
ut allured into the society, applying to themselves that
unespression of *Terence,*

the
then
profi

In Illis fructus est, in his opera luditur.

verwinding therefore that the young men had not made
nber proficiency in their Schools which I thought they
themight, as being not able to give account of any thing
ward a sort of dull fables read to them by some pitifull
es toster by way of Lectures; and

e said being understood from some *The Jesuits Schools*
o this young Gentlemen of good quali- *dangerous places for*
what who lived and boarded among *young Lads.*

r Pa- *Jesuits*, that the unnaturall
had; *of Children* was an ordinary and diurnal sin amongst
hereople that conversed together, which in case any one
and could be ignorant of, he might, from the words of
them
upon

The impudence of the Jesuits.

the Rector, in the exhortation he was very imprudently, wont to make against it, take notice of; as also for that I had heard from very good hands, how that in *Germany* certain *Jesuits* had, by their indiscreet interrogatories in *Confession*, brought some young men into the knowledge and practice of that sin; and that thereupon many Colledges were polluted; for these, I say, and some other reasons, I thought fit not to send the young men any more to the *Jesuits* Schools, but got a Præceptor to have the oversight of them at home.

There is yet another thing which brings a suspicion of an excess of curiosity upon the *Jesuits*, especially at *Rome*, and not unlikely, at other places also, which is, that no small number of the chiefest *Matrons* resort in a manner daily to their Churches, and there sit away two or three hours at a time, discoursing with their ghostly Fathers. And yet it is not probable they should every day fall into so many sins as should take up so much time to make an acknowledgment thereof. But the truth is, when we reflect that women are a sort of running vessels, indefatigably talkative, and not much retentive of the secrets they are trusted with, it may well be thought they are not every day detained there so long out of any other designe then to lift out of them all they know; especially when the *Jesuits* themselves stick not to discover the great earnestness they have to hear any thing that is new. Upon this account

Women make diurnal confessions to the Jesuits.

A Jesuitical insinuation betrayed.

is it that so many visit them, even from the least to the greatest, and that they many times spend whole dayes in entertaining them; nay, they come upon them with so much importunity, that it often falls out they are

The frequent visits made to them.

signifying all that is

dayes in entertaining them; nay, they come upon them with so much importunity, that it often falls out they are

are

are not able to give reception to all, but are forced to put them off, and appoint them other dayes to wait on them. Insomuch that it is almost grown into a general opinion, that there is not any King or Prince upon the face of the earth that hath so punctual an account of all things that are done in the Universe, even to the Antipodes as hath the Father General of the Jesuits: not only because the Rectors and Provincials, scattered over the world according to the Missionary oath they have taken, fail not to write to him once in eight dayes; but also because, either out of the need they stand in of their assistance, or the desire of hearing news, or lastly the earnestness some are in to communicate what they have received either by discourse or Letters, people will be perpetually haunting the Jesuits, who as they are not all of a nation but divided into factions, so they all endeavour to incline the General to do what may be most advantageous for their own. Whence it comes, that some stick not to attribute that to the Jesuits which Johannes Sarisburiensis writ some ages since against certain Religious men of his time; lib. 7. cap. 21:

Rumculosos inquirunt, tumultibus gaudent, dissidentium secreta explorant, & eadem nunc ad amicos perferunt, nunc ad hostes, utrisque grati, utrisque perfidi, magis tamen ad ista videntur idonei, &c.

“They are great enquirers after News, they are the promoters of tumults, they dive into the secrets of dissenting parties, and one while they discover them to their friends, another to their enemies, well entertain’d by both, though perfidious to both, yet those among them are the most fit to manage such affairs (namely, discovering the secrets of several parties to both) who are guilty of the “greatest personation in the business of Religion and

The great advantages of the Generall of the Jesuits in point of Intelligence.

A character given of the Jesuits above 500 years since:

“con;

"consequently are the lesse suspected of treachery
 (for what Prince can easily believe that a secret wherein
 his estate is concern'd should by his Confessor be discover'd to
 the F. General, and so come abroad

Their restless curiosity. into the world? "What is done in
 "Palaces, what in Courts, what

"in the Country they only are
 "thought to know best; as being such as seem to have

"a greater experience in those things then even those
 "who are perpetually therein employed. If it be for

"their convenience, they can act the parts of Fathers
 "in the Court, Citizens in commerce, Souldiers in

"expeditions, nay, if a Council or Synod be called,
 "this chimærical Sect of Religion will needs thrust it

"selfe into the greatest concern-
Their earnestness in "ments thereof. They are the

reforming Monks "Satyrs of the Clergy, perpetual-
and Clergy-men. "ly carping at their manners; for

"the reformation whereof they
 "are the constant sollicitors of the publick Magistrates;

"but all out of a perswasion that it is a testimony of
 "their own virtue to endeavour the disparagement of

"others. They petition to have
Their encroachings "the Colledges and subsistence

upon the monasteries. "of worthy and well deserving
 "men bestowed on them; they

"pretend rigour and austerity in their profession,
 "and make ostentation of the difficulties they encoun-

"ter with, but when they are gotten within the cur-
 "rains, they are tender enough to themselves, doing

"those things that are easy and
Their professions are "feasible. Yet does not the fycop-

good. "phancy of these men derogate
 "any thing from the truth of their

"Religious Institution. For of that all are satisfied
 "because the names they go under, and whereof they

"are obliged to the duties, are honourable and praise-
 worthy.

Their countenances make a shew of But their hypocrisy, to fetch up deep sighs, is a crisy intollerable. trick they are by custome perfect in;

“weare their haire

short, having their heads in a manner shaven all over, of a low voice, soft gate, as if they were to order their steps according to a certain proportion. In matter of clothes they are tatter'd and ragged, yet betray an affectation to be accounted such, but out of a design, that they might be more highly exalted by how much they expressed the greater submission in assuming the least honourable place, as conceiving that those who of their own accord, abase themselves, shall against their wills be preferred. These

are the men, who would per- *An instance of their swade the publick Magistrate, Love to the Church.* that for the miscarriages of the

persons, the Churches should lose their rights. They would take away from the Churches, Tithes and First-fruits, and yet take the same Churches from the Laicks.

These are they, who turning the right owners out of their ancient Inheritances, reduce Farmes and Villages to solitudes; What ever is neer them, they grasp to themselves; they pull down Churches, or convert them to secular uses. What

was the house of Prayer, is *They have somewhere in Spaine a Stable, where the body of Christ had formerly been kept.* either made a Stable for cattell, or converted to a spinning house. These and greater things they presume to

do without any fear of punishment, thinking themselves secure under the horns of Ecclesiastical Power; For they apply themselves to the Church of Rome, they implore her assistances, creep under the shield of her protection, to avoid the prosecutions of those they have injur'd, and that they may be remitted from

M

“paying

"paying Tythes, they pretend Apostolical priviledges
 "They go yet further, and the more they are born with
 "the more earnestly do they endeavour to free them
 "selves from the jurisdiction of all Churches, and be
 "come the Spirituall sons of the Church of *Rome*. Ano
 "ther shift they have, is, to implore the assistances of
 "secular Powers, promising them by way of requital
 "the enjoyments of divine grace. Those, who, having
 "committed some offence, are afraid of the hand of Ju
 "stice, they entertain into their *SOCIETIES*, re
 "ceive their Confessions, and presume to bind and loose
 "whom they will. But for the wealthier, and more po
 "werfull sort of people, having received some favour
 "or reward from them, they discharge them at an easie
 "rate, and undertaking themselves the burthen of other
 "mens sins, they bid them only pretend remorse and
 "mourning, however the others may seem desirous to
 "regret their offences. They incourage miscarriage
 "in Morality by flattering those that are guilty there
 "of; and affecting nothing so much as popularity, they
 "by their crafty insinuations so stop up the ears of
 "men, that they will not heed the reprehensions of the
 "Prelates. Let fall but the least ill word of them, tho
 "art presently declar'd an enemy to Religion, and a
 "opposer of the truth. Take it therefore patiently, if
 "any injury or dammage happen to thee from these
 "men, who seem to have a Priviledge to do any thing
 "notwithstanding all Apostolicall and supreme Autho
 "rity, and yet they pretend all below their deserts.
 "They therefore wander about the Churches, they ce
 "lebrate the merits of their *COLLEDGES*, they
 "trade in Indulgences, and sometimes Preach up a new
 "Gospel, adulterating the Word of God. At first in
 "deed, while their Religion was really in poverty, and
 "that their exigences made them serviceable to others,
 "they were honour'd with Priviledges, which, now that
 "there is no longer necessity, and that Charity waxeth
 "cold, may justly be thought the Instruments rather of
 "avarice

“avarice then devotion. The reason is, because these
“priviledg’d men seek only their own conveniences, and
“J E S U S, who is publickly preach’d up, either is
“not among them at all, or lies so hid, that he never
“appears. *These, and many other things to the same effect,*
may be found in Sarisburiensis.

These therefore are the principall things which make
the *Jesuites* hatefull in the sight of *Hereticks*, and being
more obvious and remarkable then their vertues, do ac-
cordingly make a greater impresson on them, and are
sooner divulg’d. For if there be any among them fur-
nished with a more then ordinary stock of vertue, they
commonly dissemble it, the more to avoid the danger
of pride, it being withall the fate of Virtue, that her
acts seldome escape the bitings of Calumny, as it is many
times seen, that things gallantly done, are said to have
been unadvisedly undertaken. Besides, it is in a manner
naturall to most men, to make inquisition into the least
miscariages of others, yet passe by their worthy acti-
ons, though never so apparent, intimating the Vultures
that mind not sound and living bodies, but smell and
follow at a great distance stinking carcases. No doubt,
but there are in the Society of the *Jesuites* many that
are not chargable with any malice or wickednesse, many
eminent for their Learning and Vertues, but these, un-
lesse it be when they discover themselves by the Books
they set forth, or are publickly employ’d, make no
noise among them. For they are not wont to put into
the more considerable employments, such as are most
remarkable for their excellent Learning and sanctity,
but those who are best furnished with craft, confidence,
and brazen foreheads. For having made it their design
first to heap up riches together, to be made use of, as I have
said, to carry on great enterprizes, and men inclin’d to
learning, being of that simplicity, that they have
neither cunning, nor courage enough to work men out
of their Inheritances, and hedge in still greater sums
of money, ’tis but fit, they should grate upon this
avarice

employment those that are of unanswerable importunity, such as having had many repulses, renew their solicitations, and watch all opportunities to compass their designs.

And when these creatures happen to miscarry in any thing (which is no more then speaks the decayes of humanity, and cannot be avoided) two things are consequent thereto. One, that their saylings are sure to be observ'd and talk'd of among the common people. *For that's a thing we all generally know* (saies Zenophon in *Agessilaus*) *that what is done by eminent persons cannot be hid*: which is also insinuated by the Poet, in this distich;

*Omne animi virium tanto conspectius in se
Crimen habet, quanto major qui peccat habetur.*

The other is, that, be the offence ever so small, yet the malice of men shall so magnifie it, as to make an Elephant of a Fly. To such men therefore, whether considerable for their dignity or their reputation, it may be thought *Seneca* directed this wholsome precept. *De Clem. l. 1. cap. 8. Alia conditio eorum est, qui in turba, quam non excedunt, latent: quorum virtutes ut appareant ac videri possint, diu luctantur, & vitia tenebras habent. Vestra facta dislaque rumor excipit; et ideo nullis magis cavendum est, qualem famam habeant, quam vobis, qui, qualemcunque merueritis, magnam habituri estis.* "There is a great

" difference between your condition and theirs,
" who, not exceeding the ordinary rate of men, do
" accordingly make no noise in the World; and
" whose vertues, as it is with much struggling and
" difficulty that they come to appear to the public
" lick view, so does their obscurity draw a curtain
" taine over their vices. But what you either do
" or say, comes into the mouth of Fame, and
" there

Why the Jesuits are so generally hated. 23

“ therefore none ought to be more careful what
“ reputation they may have with men, then you,
“ since that whatsoever you may, whether good
“ or bad, deserve, you must expect it will bee
“ great.

*From Bononia, Kal. Decemb.
M. D C. X.*

FINIS.

21417

A
DISCOVERY
Of the
SOCIETY
In relation to their
POLITICKS.

Written Originally,
BY A
Well-wisher to the JESUITS.

A
DISCOVERY

OF THE

SOCIETY

POLITICAL

AND

BY A

MEMBER OF THE SOCIETY

To the R E A D E R.

W*Fe are by a Divine Authority assur'd, that there are those in the world, who who like the deaf Adder, out of pure obstinacy, will not hear the voice of the Charmer, and that there is a generation of men that hate to be reformed. Thence is it, that accordingly experience is so pregnant to shew, that, of a'l the people, these look on the least discovery of their enormities, as the most bainous injury can be done them; making so little advantage either of the charming Admonitions of Friends, or the censorious Reproaches of Adversaries, that they think it the greatest shame that may be to retract, and choose rather to betray their exasperation, then expresse any desires of amendment. That the ensuing Piece was written long since, and that by a Person not much an enemy to the Jesuits, are things not to be dissembled, as being remarkable from severall passages of it: but to give an account of the present revivall of it, is what cannot be done without a certain regret, and compassion. That Religious men, such as had by solemn Vowes abjur'd not only the enjoyments of this world, but also all commerce with*

To the Reader.

it, as to what concerns the management of the affairs thereof, should be guilty of so great miscarriages, argues such a grievance, and dereliction of the Spirit, that, according to their Justification, they should be guided by, as cannot without horror fall into the reflection of a good man. But to find them so wedded to mischievous practises, as that, though they were long since lay'd at their doores, there should still be a necessity to bring them upon the stage, and that meerly because former remonstrances proved fruitlesse and ineffectuall, it certainly speaks not an indifference, or backwardnesse, but a hatred of reformation. And yet thus does the case stand with the Society, whose courses gave occasion of the present DISCOVERY.

A

DISCOVERY

Of the

SOCIETY

In relation to their

POLITICKS, &c.

UPon the first Institution of the *Society* and religious Order of the *Jesuites*, it was generally look'd upon as a *Tree* planted in the Vineyard of *Christ*, whereof the fruits should be an Antidote against the poison of *Heresy*, and whose blossoms should be no other then those of Christian and Religious works, for the edification of, and reduction of those souls that otherwise were likely to stray. And such no doubt it was intended by the Founder thereof, *Ignatius*, and such, it is to be thought, continu'd while it was cultivated by those first Fathers, from whose Piety, and austerity, as it deriv'd vigour and life, so did it force the esteem and veneration of all. This glorious Tree spread it self into two Branches, one of Love towards God, the other toward their *Neighbour*. So that considering the smalness of its roots, it is almost incredible, what abundance of fruit it brought forth, in the excellent education

cation of children, the saving of souls, and the propagation of *Christian* and *Catholick* Faith.

But the indefatigable Enemy of Mankind, the Devil, who is exasperated at all manner of good, and whatsoever hath the least tendency to reformation, discovered his earnestness and subtilty to destroy this glorious tree, and with it all the fruitfull advantages the world expected to reap thereby; taking occasion even from the greatness it self of this Religious Order, and from that admirable improvement which it had made in so small a space of time, to pervert the first Institution thereof, with artifices, sycophancy and insinuation. Instead of these two branches of *Charity* towards God and man, now utterly dry'd up, he hath engrafted two others, one of *self-love*, the other a *spirit* minding only the advantages of this World. Which how great a prejudice is hath prov'd to the Christian Religion in all parts of the world, if that be the designe of the present *DISCOVERY* to demonstrate. Wherein, I speak it in the presence of the All-seeing, I shall not advance any thing out of *passion* or *interest*, but that whatever is done, proceeds from an innocent *zeal* to the publick good, and a tenderesse to the welfare of the Society it self, as also to the end, that *Princes* being acquainted with their artifices, may, for the benefit of the people they govern, by timely remedies, prevent and elude them.

It is therefore to be noted, that the Society of the *Jesuits* spreading and enlarging it self more and more by their undertaking the education of Children (a design no doubt acceptable to all Cities and Kingdomes) they accordingly, upon their first Institution so farre ingratiated themselves with *Princes*, that in a few years they diffus'd themselves so far as other *Orders* had done in many Centuries.

This unexpected arrivall to Greatness, which ever works a strange alteration in mens minds and humours, rais'd in the Successors of *Ignatius* such a high opinion

opinion of, and love to their own Society, that vain-gloriously hence concluding themselves more beneficiall to the Church of God, and such as had made a far greater progress into the business of *Reformation* then all other orders, they thought it their main concernment to endeavour it's further growth and enlargement, that is, (to give it you in their own words) to promote the *Cause of Christ*, the *advantages* of his Church, and to improve the Patrimony of Jesus.

And here can I not but wish my self the subtilty of *Aristotle*, and the eloquence of the Romane Orator to discover and express the miraculous wayes whereby they effect their design (a thing that by reason of its novelty seems incredible) and daily enlarge the jurisdiction of their Society. But I shall think it sufficient to glance only at some few things, leaving it to other mens judgements to make what glosses they shall think fitt thereupon, and to conceive an *Idza* of those men suitable thereto. The ensuing heads therefore I desire the Reader to take for the ground of his discourse.

The Fathers of the Society finding that their teaching, preaching, administration of the Sacraments, and other religious and Monasticall exercises contributed not so much as was expected to the raising of them to the greatnesse they aspired to, were forc'd to think of other wayes to effect their design. For though (as is said) they were entertain'd at the beginning with all kindness by many people, yet in process of time they perceived that, through dissatisfaction, or some other occasion, those that had honour'd them before withdrew their affection from them; wherefore fearing their growth should determine in their infancy, they found out two other wayes to keep up, and to enlarge the greatnesse of their Order.

One was, by calumnies and crafty insinuations to raise in the minds of *Princes*, and consequently as many others as they could, a base opinion of all other *Religious Institutions*, making them despicable by discovering their imperfections, and like subtile *Politicians*, building up their own greatnesse upon the ruines of others. By this means got they out of the hands of the lawfull Possessors, many Monasteries, Abbeys and other Spirituall revenues, depriving those Religious men that formerly enjoy'd them, both of them, and all that belonged thereto.

Another was, their pragmaticall engaging themselves in Affairs of *State*, thrusting themselves into the interests and concernments of Christian Princes. To bring this to effect, they have as subtile and artificeous a device as any the world was yet acquainted withall; into which, as it is hard to penetrate, so is it almost impossible to make a full discovery thereof.

Rome is the constant residence of the chief of the Society, commonly known by the name of *General*, or *Pathe General*, to whom all the rest render exact obedience. Besides him, there are for the most part resident in the same place certain persons chosen from among the other Fathers, who from the Assistance they alwayes give Him, are called his *ASSISTANTS*. Of this quality there is one at least as a Representative of every Nation, who, from the Nation he represents, takes his name. Hence, one is stiled the *Assistant of France*; another of *Spaine*, a third of *Italy*, a fourth of *England*, a fift of *Austria*, and so of all Provinces and Kingdoms. Their main business is, to give the *F. General* an account of all Occurrences of State in those Provinces and Kingdoms whereof they are the respective *Assistants*. This they perform by the means of their Correspondents, who, upon that design, have their residences in the principall Cities of the Provinces and Kingdoms where they are. And these are perpetually shuffling up and down to inform themselves of the State, quality,

quality, nature, inclination and intentions of Princes, and take advantage of all opportunities to advertise the *Assistants* of such accidents as they have discovered. These no sooner receive them, but they disburthen themselves of all into the bosom of the Father *Generall*, who thereupon calling his *Assistants* to Council, they do as it were anatomise the whole world, comparing and ballancing the interests, concernments and designs of all Christian Princes. Here they consult of all fresh intelligence receiv'd from their Correspondents, and curiously examining and conferring them together, it is at last resolv'd, that the affairs of such a Prince shall be promoted, the designs of another oppos'd as they shall conceive most for their interest and advantage. And as it is possible, that the stander by may better see the result of a Plot, then the Gamester employ'd in it; so is it likely, that the Fathers of the Society taking as it were a generall view of the interests of all Princes, are the better able to observe the circumstances of place and time, and effectually advance the Affairs of that Prince who is likely to prove the greatest favourer of them.

It is certainly a thing evil in it self and insupportable, that a sort of men devoted to a Religious life, should so much intermeddle with matters of State, it being their duty to provide for the welfare of souls, as such as had to that end taken leave of the concernments of the world. But it is to be considered, that the Fathers of the Society, are, as to this point, more intangled then those who have the management thereof, and for many pernicious consequences arising thereby; this procedure of theirs will be found most mischievous, and consequently such as requires a speedy and effectuell remedy.

For, in the first place, the *7 suits* are *Confessors* to the greatest part of the *Nobility* in all States and Kingdoms that acknowledge a submission to the Church of Rome. Nay, that they might be the more ready to entertain these, and none but these, they make no small difficulty

to admit ordinary persons to their Confessionaries, aiming rather at an Empire over the Consciences of *Princes*, themselves. By this means do they craftily dive into the designs, resolutions and inclinations as well of *Sovereigns* as of *Subjects*, whereof they immediately informe the *Father-Generall* or his *Assistants* at *Rome*. Now to perceive and be satisfy'd what prejudice this must needs be to *Princes*, and what rubbes may be laid in their way when they imagine their affaires in a faire and secure posture, a man needs no extraordinary measure of understanding.

Secondly, since *secrecy* is a proper and inseparable accident which so attends the *safety* of a State, that without it treacheries, circumventions, and so ruine must needs follow, it is not to be admir'd *Princes* should be so secure against those who discover their secrets, punishing them as the most dangerous of their enemies. And whereas on the other side, the understanding of another *Princes* designs makes a man the more circumspect, and more able to judge of his own condition, it is accordingly ordinary with them to be at vast charges in the maintenance of *Ambassadeurs* and *Intelligencers*, and yet are many times deceiv'd in the accompt they receive from them.

But the *Jesuits*, that is, their father *Generall*, and his *Assistants* making their advantages as well of *Confessions* and *Consultations*, whereof their *Correspondents* residing in all the chief Cities of the Christian world, give them an account, as by the means of some other their Adherents, (of whom we shall have something to say hereafter, are most faithfully and punctually inform'd of all determinations concluded even in the most secret Councils. Insomuch, that they have a more particular knowledge of the power, possessions, expences and designs of *Princes* then the *Princes* themselves have, and this without any other charge then that of the carriage of their Letters; which yet in *Rome* alone (as I have it from the relation of the Persons employ'd about those

these affairs) amounts to seventy, eighty, nay, sometimes a hundred Crownes of Gold to one *Country* or Messenger.

Coming then by this means to know exactly the Affairs of all Princes, they do not only do ill offices between them, but wound their reputation with their own subjects, depressing or advancing their concerns at their pleasure. And that they can with the lesse difficulty do, for that by the same way of *Confessions* and *Consultations* they serpent-like glide into the very secrets of the peoples soules, knowing who stand well affected to their Prince, who dissatisfy'd and exasperated. So that by these relations which they have of State-affairs they may easily sow discord among Princes, raise thousands of jealousies, and by their insight into the Subject's affections, raise commotions and tumults, making the person of the Prince contemptible.

From all which there can be no lesse infer'd, then that there is not any thing may prove more dangerous to the State, then that a Prince should discover himself by Confession or otherwise, or that he should permit any of his Confidants, Favorites, Secretaries, Counsellours, or others his chief Ministers should make their Confessions to persons that are perpetually sifting matters of State, and making their advantages thereof to insinuate into the favour of Princes. For there are men of other Religious *Orders*, comparable for life and Learning to any among the *Jesuits*, who may with the more safety be employ'd, out of consideration that they attend nothing more then the cultivation of souls, and the Government of their monasteries.

Thirdly, which is a greater discovery then hath been made yet, the world is to take notice, that there are four sorts or degrees of *Jesuits*. The first degree is compos'd
of

of a number of secular persons of both sexes, that are taken or admitted to be of the Society, living accordingly under a certain obedience, which themselves call an *implicite Obedience*. These are guided in all their actions by the advice of the *Jesuits*, resigning themselves in all things absolutely to their conduct. Those that are admitted to this degree, are for the most part *Gentlemen*, and *Gentlewomen*, rich *Widows*, wealthy *Citizens*, and *Merchants*; which like a Plantation in the *Indies*, bring in to the *Jesuits* a very vast revenue of Gold and Silver. Of this kind are those *Women*, who in *Italy*, are called *Chettine*, who are by the subtill perswasions of the *Jesuits* induced to forsake the world, when in the mean time they take a care to disburthen them of their Jewels, apparrell, and ornaments, household-stuffe, and in a word, if there be any thing, of their estates of great value.

The *second* degree consists of men alone, and that cheequer'd as well with Priests as Laymen, yet such as live wholly after a secular way, being not oblig'd to a regular life. These are a sort of people who by the mediation and recommendations of the *Jesuits*, creep into Pensions, Abbeyes, Benefices and other revenues; but they vow to put on the habit of the Society, when ever it shall please the *Father-General* to require it of them, for which reason they are called *Jesuits* in *Voto*; and of the labours of these men, the *Jesuits* make no small advantages in order to the erection, and settlement of their *Monarchy*. For they maintain in all Kingdoms and Provinces, in all Princes Courts & Palaces of Great-men such of this degree as they know how to make use of; as shall be further discovered in the seventh point of this discourse.

The *third* sort of *Jesuits* are those who are resident in Monasteries. These are either Priests, Clerks or Converts, who may at the pleasure of the *Father-General* be dispens'd with, as to any thing relating to their Profession, though of themselves they have no power to leave

it.

ir. And these being such as have no Office of importance in the Community, do for the most part simply obey in any thing they are put upon by the Superiors.

The fourth sort is that of Politick *Jesuits*, to whom is committed the management of the Affairs of Religion, and the regulation of the Society. And these are they, who being tempted by the Devill with the same temptation, that Christ had in the Gospel, viz. *All these things will I give thee*, have taken the Tempter at his word. Upon which account it is, that they so much endeavour to reduce their Society to an absolute Monarchy, and to place the head thereof at Rome, the centre where all the principall affairs of the Christian world meet. There constantly resideth the grand Monarch of these Politicians (their Father General) with a great number of others of the same Institution, who having receiv'd information from their Spies of all such weighty and important businesses as are to be canvass'd in the Court of Rome, they presently call a Councell, and having in the first place taken order to secure their own interests, every one in particular makes it his businessse to go their circuit through the Courts of Cardinals, Prelates and Ambassadors. Their businessse with these is cunningly to shift their discourse to something relating to the businessse then in hand, or shortly to come upon the stage, representing it to them after what manner they please, so disguising it, as makes most for their interest, so far as it need be, to shew black in stead of white. And whereas the first representations of a businessse made by men pretending to sincerity, and the strictnesse of a Religious life cannot but make the more remarkable impression in the mind of him that they are address'd to, the consequence is, that Affaires of very great importance treated by the Ambassadors of Princes, and other grave persons, in the Court of Rome, have not carried on with the successse expected by the Princes therein concern'd meerly through the sycophancy of the *Jesuits*, who by their adul-

adulterate relations had so shuffled things, that there was but little credit left for what might be alledged by the Ambassadors and other Agents employ'd therein.

The same tricks they play the Prelates of *Rome*, they also put upon other Princes, either by themselves, or by the means of their Pensionary *Jesuits*, out of *Rome*. So that it may well be concluded, that the greatest part of what is done all over the Christian world, passes through the hands of the *Jesuits*; and those only take effect, against which they make no opposition. Stupendious and inexpressible are the artifices and insinuations they make use of in this kind, which though it is impossible for me to decypher, yet may it not haply be so obscure to those Princes, who shall seriously observe the slight Character I have here given of them. For if they do, they presently reflect on the things that are past, and as they must needs be more and more convinc'd of the truth of my discourse, the more they call to mind with what Art things have been handled, so will it still further them in the discovery of what seem'd so strange and marvellous to them. Nay, not content with this close artifice, whereby they insensibly thrust themselves into the Affaires of the world, out of a confidence that it is the only means to attain that Monarchicall Superintendency at which they aime, they were so insolent as to petition Pope *Gregory XIII.* "That for the time to come he would publicly countenance their Project. And thence taking occasion to commend it to him under pretence of the publick good of the Church, they required that he would command all his Legates and Apostolicall Nuncios to take to them every one for his Companion and confident, some *Jesuite*, by whose Counsell he should be governed in all his actions.

Fourthly, by these crafty insinuations, and their insight into Affairs of publick concernment, the most eminent among the *Jesuits* have gain'd the love of many

ny Princes, as well *Temporall* as *Spirituell*, whom they have the confidence to perswade that they have said and done many things for their advantage; and this proceeding of theirs is the Damme of two very considerable inconveniencess. The first is, that, abusing the favour and friendship which the Princes had for them, they have made no difficulty to disgust many private, though otherwise rich and Noble Families, usurping the wealth of Widowes, though with the exposing of their *Kerinue* and Relations to extreme misery: enticing, to embrace their Institution, and to frequent their Schools, persons of the noblest and most hopefull Inclination, who yet if they prov'd unfit for the employments they design'd them for, were under some pretence or other dismiss'd the Society, which though it parted from their persons, yet could not be got to part with their Estates. And while they did thus, they absolutely excluded the poor from their Schooles, forgetting quite the pious provisions for such of their Founder *Ignatius*, and the intentions of those patrons of theirs, who endowed them with large Revenues, not that they should mind only their own conveniencess, but be serviceable to the Christian Commonwealth.

The *Second* Inconvenience is, that these *Jesuits* omit no occasion whereby they would make the world sensible of the familiarity and influence which they have over Princes, making the people, by their crafty representations of it, look thereon as through a magnifying glasse, to the end they may ingratiate themselves with their *Ministers*, and so bring things about, that all that stand in need of favour may make their applications to them. Thus they stick not to make their brags, that it is in their power to make *Cardinals*, *Nuncios*, *Governours* of Places and other officers of the publick. Nay, some of them have roundly stood upon't, that their *General* could do more then the *Pope himself* Others have added, that it is better to be of that Order which makes Cardinals, then to be a Cardinal.

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These, and such like expressions of their insupportable insolence are obvious to all that converse with them.

Fiftly, having thus laid the foundation of their interloping into State affaires, the first thing they build upon it, is a pretence of power to raise or ruine whom they please. And indeed making *Religion* a meer stalking horse to their own *Reputation*, they many times effect their designs. But when they recommend a man to the Prince in order to advancement, they never make choice of the most fit and deserving, but rather, any such appear, oppose him, especially if he be one they know to be no favourer of them. So that they make it their design to preferre those that are likely to countenance their interest, never minding his good affection to the Prince, or his capacity to go through the Employment he is advanced to: whereof the consequences are to the Prince, *Exasperation* at his being eluded, to the people *disgust* and *insurrections*.

Sixtly, as the Master of a Galley, when he finds the wind faire for his voyage, with once whistling, makes the slaves handle their Oares, and set the Vessell to her full speed: so when in the Assemblies and consultations (which these Fathers continually hold by their *Generall* and his *Assistants* at *Rome*) it is concluded, that it makes for their advantage, that such a person should be promoted to dignity, the Father-Generall signifies so much to those that reside elsewhere, and all those immediately joyn together, and with united forces bring him to the honour intended him. Which having gotten, he were an insufferable example of *Ingratitude*, if he should not afterwards endeavour to serve the *Jesuits*, with a zeal suitable to that of theirs, when they advanc'd him. And hence indeed does it proceed that such a man, nay, many such men (for it is not to be imagin'd the dependants on the *Jesuits* of this kind are few) acknowledging themselves more oblig'd to the *Jesuits* then to their Prince, for the honour and greatness they are rais'd to,

do accordingly serve the *Jesuits* with farr greater affection then they do the *Prince* himself. Thus are their *Princes* fool'd and deluded by them, when imagining they have got a trusty servant, they have only made way for a Spie of the *Jesuits*, who only make their advantages of him, to the great prejudice of the *Prince* that advanced him.

There are many examples might be brought to confirm the present discourse; but indeed it needs not; daily experience, and the generall report are sufficient attestations of the truth delivered. To avoid tediousness therefore, I shall conclude this point, saying, that this haply is the cause why the *Jesuits* are wont to call their way of Religion, *A Grand-Monarchy*; as if they governed all *Princes* and their Ministers at their pleasure. Nor is it long since, that one of the chief among them, being to treat publickly with an illustrious Prince in the name of the *Society*, began with these words full of arrogance, and grounded upon a conceit of their Monarchy; *Our Society bath alwayes maintained good Intelligence with your Grace, &c.*

Seventhly, those Fathers make a great stir to let the world know, that all those that are any way in the favour of their Prince, were sometimes Creatures of theirs, and are oblig'd for their advancement to them. Hence it must follow, that they have a greater command of the subjects affections then the Prince himself, upon whom this must needs bring great inconveniencies. For it is in the first place an affront to the publick Interest, that a sort of *Religious* Persons, that pretend to have abjur'd all commerce with the things of this world, yet so ambitious and politick, should have such an influence over Ministers of State, that when ever it pleases them, they can cause Treasons and inturrections. Secondly, it is dangerous, since that by the mediation of the Ministers their Adherents, they induce into the *Princes* service for *Counsellors* or *Secretaries* some of the *Jesuits in Voto*, of whom mention is made before

before, and these again perswade the Prince to take some *Jesuit* for his *Confessor*, or *Chaplain*. Thus do they all combine together to serve as *Intelligenceers* to the *Father General* to whom they give an exact account of all the *transactions* of the most *secret* Councells. Whence it comes, that many times we see *designes* prevented, and *secrets* of the greatest importance discovered; and yet things are carried so cunningly, that no man can faken on the true Author, but it commonly happens, that the greatest suspicion lies on those that are most innocent.

Eightly, 'Tis a common observation, that Subjects are naturally much given to imitate and comply with the inclinations of their Prince. In like manner those, who give obedience to their *Father General*, perceiving that his thoughts are wholly taken up with matters of State, as indeavouring by that means to improve and enrich their Society, do also apply themselves that way; and thereupon making use of their Relations and friends, would penetrate into the very hearts of Princes, so to discover their most secret designs, only to betray them to the *Assistants* at *Rome*, or the *Father General*; out of a confidence, by that means, to get into their favour and be advanc'd into some employment, which otherwise they could never have expected. For among them, none are ever prefer'd to any Office of consequence and trust, but only those whom they have observ'd most inclined to advance their Society to that height of Greatnesse whereto they aspire, and consequently none but such as are known to be able and expert in the management of State-affairs.

Ninthly, as from divers *Flowers* and *Herbs*, by the means of an *Alembick*, a man may extract such an ointment as shall have the Vertue to heal a mortall wound; and as from several *blossomes* Bees draw that which afterwards becomes honey: so these *Jesuits*, from the insallible account which they have of all Princes affaires, and of all the emergencies of every State, do by the power of

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of their discourse, extract from them what makes for their own advantage, which is in some measure a remedy for their insatiable avarice and ambition. And they are excellent Masters in a certain Art, unknown to others, whereby they effect their designs equally from other mens either good or ill; but more often from their misfortunes then happinesse.

Nor is it unusuall with them to ensnare the unwary Prince into whose secrets they have dived, proposing to him, that they have in their hands the onely excellent means to make him master of his desires. But when by these pretences they have made their advantages of him, if it do but come into their imagination that the spreading greatnesse of that Prince may one day prove prejudiciall to them, they do, as Lawyers in their causes, prolong the successe of the businesse what lyes in their power; till at last with strange juggling, and an imperceptible kind of Legerdemaine they utterly ruine those delignes to which they had given birth.

The Ligue of France treated and concluded by them, they not long after basely renounc'd all meddling with, when they saw things prosper on the Kings side: and *England*, so often promised by them to the *Spaniards*, yet in such manner performed, so confirms the present discourse, that there needs no further proof.

Tenthly, from what hath been already alledged, it necessarily follows, that the *Jesuits* have no sincere affection towards any Prince whatsoever, either temporall or spirituall, but onely comply with them so farre as stands with their own convenience and advantage.

Nay, it may be yet further inferr'd, that no Prince, much lesse any Prelates of an inferiour degree can make any effectuall use of them, because they seem, at the same time to be equally affected to all, complying with the *French* as if they were *French*, with the *Spaniards* as if they were *Spaniards*, and so with all others, as the occasion requires; from all which the onely rule of their *Chymistry* is, to exact their own profit and accommodation.

tion. They never regard the prejudice of one more than another, and thence it comes that those enterprizes, wherein they have intermeddled, have seldome succeeded well, because they are no further embark'd therein then their own interest advises them. And as to this particular, the artifices they use are notorious; some of them pretending great inclinations for the prosperity of *France*, others of *Spain*, others of the *Empire*, and others of some other Princes of whom they desire to be favoured.

And if any of these Princes be desirous to make use of some *Jesuit*, whom he imagines to be very much his Friend, he immediately acquaints the *F. Generall* by Letter with the businesse which he hath to treat, and expects his Answer, together with order what he shall do, and suitably to the commands he receives, he proceeds in his affair. Never regarding whether that Order of the *Generall* be conformable to the intention of the *Prince*, who hath entrusted him with the management of that businesse. But so the *Society* be served and comply'd with, he matters not what disservice it may be to the *Prince*.

To this may be added, that the *Jesuits* understanding the severall interests of all Princes, and being acquainted with all things daily treated in secret Councils, those who pretend an inclination for *France* propound to the King and his principall Ministers certain Memorialls of State and important considerations sent to them from their politick Fathers at *Rome*. On the other side those who pretend to hold with the Crown of *Spain*, do just the same with them, and so with the rest. From which carriage of theirs ariseth this mischief, that it causes such distrusts in the hearts of Christian Princes, that they cannot credit one the other; which is a great hindrance to the publick peace, and the universall wellfare of Christendome. Besides, this diffidence of theirs is that which makes it so difficult a thing to conclude a league against the common enemy, and the precious

enjoy-

enjoyments of peace to be of so little value among Princes.

Furthermore, with these circumventing devices, though they have so opened the eyes of the world, and so sharpened mens wits in matter of State that they are notorious to all, yet, even at this very day, to the great prejudice of the Church, they are wholly taken up with matters of policy, and ballance all their actions according to their worldly and selfish concerns.

But that these Jesuiticall *Mysteries* and *Stratagems* may be made yet more manifest, I cannot here conceal the means whereby they inveigle Princes to their party. There are some years now past, since one of these Fathers, called *Father Parsons*, the Assistant of *England*, wrote a book against the succession of the King of *Scotland* to the crown of *England*; And another Father of the same Society called *Crittonius*, with some others, in a Book which they wrote, defended the Title of the King of *Scotland*, opposing the opinion of *Father Parsons*, and pretending to be at difference among themselves. But the truth, was, that all was cunningly contriv'd and carryed on by the command of their Father-Generall, onely out of this design, that whosoever should succeed in the Kingdome of *England*, they might have an excellent argument to work in him a great good opinion of their Society, and so as much as may be make their advantages of him.

What more pertinent example can we desire to shew that Princes and their interests are the objects of all Jesuiticall actions and determinations, and consequently, to make good their own assertion, *That their Society is a Grand Monarchy?*

Again, that this truth may also be made manifest, *That the Jesuits regard not whether they please or displease any Prince when their own commodity lyes at the stake*; though the experience of infinite things past make it as clear as the Sun, yet the particular instance I shall

now adde wil make it somewhat the more conspicuous.

There is not any person in the world whom they are more bound to serve, or indeed, for whom they themselves pretend greater submission, then the Bishop of *Rome*, were it not for other particular reasons, but out of a consideration only of the solemn *vow* they make to obey him. Yet when *Pius Quintus* would have brought in something of reformation amongst these Fathers, by reducing them to a performance of their duty in the *Quire*, they submissively refused to obey him, as conceiving it a notorious prejudice to their Society to be reduced to any thing suitable to the practice of other Monkes. And for those few among them that conscientiously did comply with the Popes pleasure they were ever afterwards called by way of derision *Quintini*, and made so contemptible that never any of them could be admitted to the least preferment amongst them.

After the same manner did they oppose glorious *S Charles*, Archbishop of *Millaine*, when in the quality of Legate à latere to his Holinesse, he endeavoured to reduce them to Religious discipline.

But to what end do I mention these, when they think it a scorn to submit to the sacred Canons themselves but contrary to the provisions made therein make merchandise of *Jewels*, *Rubies*, and *Diamonds* which they trade to the Indies for. Nor is that opinion altogether groundlesse, that the greatest part of the precious stones sold in *Venice* belong to the *Jesuits*; since the report took its first rise from their own *Agents* and *Brokers* whom they employ'd in the sale of them.

But that they are no faithfull Servants to the Bishop of *Rome*, what ever they pretend, I need onely the acknowledgement of those Fathers who for no mean default were called by processe to *Rome*. I neither can nor would, if I could, name them; nor am I much inclin'd to wade any farther into this businesse, partly to avoid the bringing of any Prince upon the stage that

migh

might take offence at my discourse (it being my desire to please all, and not to disoblige any) and partly that it might not be said I were guilty of an humour to inveigh against the *Jesuits*; my purpose only having been to give a short and plain account of their courses and customes.

For as it many times happens, that we see a person afflicted with some grievous infirmity, betraying the extremity of his sufferings by such lamentations and cries as reach heaven itself; and it is apparent to every one that the man suffers no small torment, yet there is not any able to discern the originall cause of his indisposition: So the world is full of complaints against the *Jesuits*, some for being persecuted by them, others for being treacherously served by them, yet the mischief still remains among us. Nor is the cause thereof easily discovered, though it is conceived it does not proceed from any thing so much as from that prodigious and indeterminate desire which they have still to encrease their power. This is the apple of their eye, which if it be but ever so little touched, they make no difficulty to distrust any man whatsoever, to circumvent and overreach Princes, to oppress the poor, to force Widdows out of their estates, to ruine whole Nations, nay many times by their interloping into affairs of publick concernment to raise jealousies and dissatisfactions among Christian Magistrates.

Now as there would happen a great inconvenience, if that part which according to the designe of Nature was last formed as an instrument to serve the rest that for their precedency are the more noble, and should attract unto it self all the purest blood and vitall spirits, for it were the way to bring the whole to destruction. So is it no lesse inconvenient, that the *Jesuits*, an Institution lately grassed into the body of the Church to be instrumentall, as they themselves pretend, in the conversion of *Hereticks*, and the reduction of *Sinners* into the ways of *Repentance*, should grasp into their power, and presume upon the management of all the most weighty

and important affaires of *Prelates* and *Princes*, drawing from them the very life and spirits of their interests, to make their own advantages thereof. From this source springs all publick and private disturbances, many are depressed, who, were their worth consider'd, should be exalted, many advanc'd who were more deservedly trod under foot, with thousands of other inconveniences consequent thereto.

Many reasons might be produc'd, drawn from experience it self, to make it apparent what an insatiable ambition the *Jesuits* have to encrease still more and more in greatnesse. It shall therefore suffice to make it appeare out of the words of *Father Parsons*, one of the *Society*, as they may be found in a book of his which he writ in *English*, entituled, *The Reformation of England*. Having in the first place blamed *Cardinall Pool*, and then taken notice of many defects and imperfections in the Councell of *Trent*, he concludes, *That when England should returne to the Roman Catholick faith, He would reduce it to the forme and state of the Primitive Church, making common all Ecclesiasticall Goods, and assigning the oversight thereof, unto seven Savii, or wise men who should be Jesuits, and were to make distribution of the same as they should think convenient.* He further thinks it fit, under a grievous penalty, to forbid all Religious persons of what Order soever to return into England without their Licence, resolving that none should be entertained there, but those that were to be maintained by Alms.

But, as it oft falls out that *Self-love* so blinds the wisest man that he betrayes his imprudence to all the world, so is that a most ridiculous passage which the same Father adds in the place before-cited, *When England (saith he) shall once be reduced to the true Faith, it will not be convenient that the Popes (at least for five years space) should expect any advantage from the Ecclesiasticall Benefices of this Kingdome; but remit all into the hands of those seven Savii, who should dispose of them as they conceived best for the good of the Church.* This being his design,

design, that, the first five years being past, by some other invention (whereof they are very full) they would get the same priviledge confirmed to them for five more, and so onward, till they had utterly excluded his Holinesse from having any thing to do in *England*.

Now what more lively representation can there be made of the avarice and ambition of the *Jesuits* together with the desire they have to erect an absolute Monarchy? Who sees not with what flights they endeavour to promote their own Interest, not caring who are made happy, who unhappy, so their concernments be secured. What should I say more of them? Did they not, in the time of *Gregory* the thirteenth, make it there request that they might be invested of all the Parish-Churches in *Rome*? that they might there lay the foundations of their *Monarchy*? and what they could not get in *Rome*, have they not at length obtained in *England*, where not long since they have chosen an Arch-Priest, one of the *Jesuits in Voto*, who instead of protecting the Clergy, like a ravenous wolf persecutes all such Priests as have no dependance on the *Jesuits*, worrying them even to exasperation and despair, and depriving them (under a great penalty) of mutuall communication. To which may be added their forcing the *English* Clergy to become *Jesuits in Voto*, not admitting any one into their Colledges, who hath not made some engagement to be a *Jesuit*. So that when that Kingdome shall returne to the ancient Faith, it will give a fair beginning to an absolute *Jesuiticall Monarchy*, when all the Ecclesiasticall Revenues, all the Abbeyes, Benefices, Bishopricks, Arch-Priestships and other dignities shall be altogether at the disposall of the *Jesuits*.

There are many other things I might have insisted on, as the pretentions they make concerning other mens estates; as also how jealous they are of their welfare, and desirous of their prosperity. What a sly way is that they have to insinuate into the favour of Prin-

ces, by perswading them that their Subjects are more inclined to the *Society* in matters of devotion, then to any other *Order* or Religious *Institution*; and what must needs be consequent thereto, that they, of all men, are the most fit and able to make them well affected towards their Prince. Such obvious things as these, I leave to every mans particular observation; and with *four* brief considerations conclude the present discourse.

First, that men of such turbulent spirits, and such reaching designs must withall be Lovers of Novelty, ever searching for it, ever begetting it; because, without some new raised motions, it were impossible they should attain their ends. Whence it is to be inferr'd, that the *Jesuits* cannot be helpfull to any Prince that either loves Peace or endeavours the preservation of his own estate, since they are more likely to prove the occasions of much distraction and disturbance, nay to endanger the losse of his estate, if he favour not their party, or be not in some things guided by their advice.

Secondly, be it taken into serious consideration, if these men, who though they have not yet any temporall jurisdiction, are able by their stickling and bandying to occasion so great and prodigious disturbances in the world, what can we imagine they would not do, if it should happen that one of them were created *Pope*? No question but he would in the first place, fill up the Consistory with *Jesuits*, and by that means perpetuate the *Papacy* in the *Society*. And then making advantage of their insight and interest in State-affaires, and having the arme and power of the *Pope* they would be in a capacity to endanger the estates of many Princes, especially those that are their Neighbours and Confederers.

Thirdly, one of them being once gotten in the *chair*; it would be the design of that *Pope* (if he could by any means effect it) to give the *Society* possession of some place

place of importance or temporall jurisdiction, by the advantages whereof they would in proceſſe of time make way for thousands of other deſignes, which they could never compaſſe, but with the prejudice of other Princes.

Fourthly, when the Conſiſtory ſhall be once entirely Jeſuited, the whole Patrimony of Chriſt would be at their diſpoſall; whereof this would be the conſequence, that, as one in a dropſie, the more he drinks, the more thirſty he is, ſo their Ambition, encreaſing proportionably to their greatneſſe, would occaſion a world of tumult and trouble. Now, ſince there is nothing more ſubject to change then matters of State, it would be the aime of theſe Fathers, with all their power and policy, to alter the courſe of affaires, that they might at length introduce the forme and project of their own Government, and by that means abſolutely *immonarchize* themſelves. It hath been long in their heads to cajoll into the *Society* the ſonne of ſome Sovereigne Prince, who ſhould be drawn in to make an abſolute reſignation of his eſtate and Dominions to them. And this they had long ſince effected, if ſome others taking ſtriſt notice of their deſigne, had not prevented them. But had they once made that ſtep, no doubt, but the next would have been to become Patrones of the State *Eccleſiaſticall*; and being a ſort of people very ſubtle and much inclined to plots, they would afterwards have found thousands of wayes how to enlarge it. Thus would they not have omitted any thing to put their projects in execution; and if nothing elſe would have done it, the very jealousies which they would have raiſed in the minds of their neighbour Princes would have turned not a little to their advantage.

From all that hath been ſaid, it ſeems to follow as a thing moſt neceſſary, that for the preſervation of the publick peace, the tranquillity of all States, the advantage of the Church, and the generall good of the

whole world, *Paul* the fifth, together with other *Princes* should set bounds and limits to this *Society*, whose desires are so extremely inordinate, lest haply that come to passe which was anciently effected by the *David* (whose courses the *Jesuits* seem to imitate) who were not destroyed till the time of *Claudius* the Emperour.

And if ever I am commanded to write my opinion concerning an opportune remedy for the reformation of these Fathers, without any prejudice or disparagement to them, say to their very great advantage (as wishing them rather Monarchs of Souls, which are the riches of Christ, then of the World or the enjoyments thereof, that are nothing but vilenesse and dung) I shall be ready to do it with *charity*, and according to the best of my skill, as it shall please God to enable me.

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THE
PROPHECY
OF
Saint *HILDEGARD*
fulfilled in the
JESUITS.

THE
PROPHECY
OF
SAINT MALDORAD
FULFILLED IN THE
FESTIVITIES

A
SHORT VIEW
OF

the Life of
Saint HILDEGARD,

Taken out of the XII. Century of the
Centuriators of Magdenburg; cap. 10.
pag. 1700. &c.

Saint HILDEGARD was a Native of Spanheim, born of noble Parents, her Father named Hildebert, her Mother Matilda. Being arrived to the eighth yeare of her age, she was sent to Jutta, to the Monastery of Saint Disibod, to be instructed. Growing famous in that place for the Visions and Revelations which she frequently had, even from her infancy, divers Emperours and Bishops, and among others, the Patriarch of Hierusalem, made their addresses to her, desiring by their Letters to be remembered in her prayers. But what was more obviously remarkable, was the strange conflux of the more superstitious multitude to her, nay so far, as that many Ladies of noble extraction came, and both put on the same habit, and obliged themselves to the same course of life which she

she had engaged her self in. Now the place aforesaid being too narrow for the entertainment of so great a number, she was, by a certain revelation from Heaven, commanded to remove thence to another, called the Mount of S. Rupert, not far from a Town now called Binghen, where the River Naba falls into the Rhine, and to take those of her Sodality or Institution along with her. Whereupon choosing out eighteen Virgins, she left the Monastery of S. Isibod, where she had hitherto lived, to the great grief of the Monkes of that place, and planied her self with the female attendance aforesaid in another Monastery built upon the said Mount by some Magicall assistance, where they lived after the manner of a Religious life, Hildegard being constituted Abbesse thereof. She is also said to have written many Books, whereof we are furnished with a Catalogue by Trithemius and others, as followeth.

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|---|-------|
| 1. Upon the Rule of S. Benedict. | I |
| 2. Solutions to eight and thirty Questions. | I |
| 3. The Life of S. Rupert, the Confessor. | I |
| 4. The Life of S. Disibod, the Bishop | I |
| 5. Fifty and eight Homilies upon severall places of the Gospell | I |
| 6. Of the Sacrament of the Altar | I |
| 7. Sciviz, a large Volume | I |
| | 8. Of |

The Life of Saint Hildegard.

8. Of Medicinall compositions	I
9. Of the Life of Merits	3
10. Of Divine works	I
11. To the Inhabitants of Moguntia	I
12. To those of Cologne	I
13. To those of Trier	I
14. An Exhortation to Seculars	I
15. An Explication of Athanasius's Creed, dedicated to her Sisters	I
16. To the Grisean Monks	I
17. Of severall Poems	I
18. To S. Bernard	Epist. I
19. Of Epistles to severall people 135. collected all into one Booke	I

All which Treatises were by Eugenius the third, in the Councell of Trier, approved, in the presence of the same Saint Bernard, in the year of our Lord M. C. L.

She had no acquaintance at all with the Latine Tongue, as she acknowledges her self in the Book before mentioned, called the Scivian, where she expresses her self to this effect. " Being come to the two and fortieth yeare of my age, and the seventh moneth of the said yeare, a fiery light, of extraordinary brightnessse, coming from the open heaven, dispersed it self all about my Braine, and all about

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“about my heart, and all about my Breast, as
“a flame, yet not such as burns, but such as
“warmes, raising in me such a warmth, as the
“Sun does in those things whereon it sheds
“its rays. And immediately I was illumina-
“ted with the understanding and exposition of
“books, as for instance of the Psalter, the Gho-
“spels, and other Catholick Volumes as well of
“the Old as New Testament; yet not so as that
“I was any thing skilled in the interpretation
“of the words of the Text, or the division of the
“Syllables, or understood ought of cases or Ten-
“ses. As may be found in her life, Lib. 1.
cap. 1.

But her manner was to make use of a Secreta-
ry a faithfull person, whose businesse it was, be-
ing well skilled in the rules of Grammar, to do
all things with observance of cases, tenses, and
genders, yet with this caution, that, neither as to
the sence or understanding of what was written,
he should not detract from any thing, or adde
ought. She is reported to have written to Pope
Adrian, and to have given him an account of
what had been communicated to her in a Celesti-
all Vision; as if a Voyce had said to her,
“What thou learneest from above, thou shalt not
“according to the ordinary custome pronounce in
“the Latine Tongue, for that priviledge is not
“given to thee; let him that is so qualified pre-
“pare it for the apprehensions of men. In her life,
lib. 2.

And

The Life of Saint Hildegard.

And to Wibert, a Monk of the Monastery at Gemblours, she thus writes of her Visions.
“God, saith she, works all things in order to the
“manifestation of his glorious name, and not
“that man, born of the earth, should be thereby
“exalted. For my part, I am alwayes in feare
“and trembling, because I have not any securi-
“ty what I am able to do. But I lift up my
“hands to God, for that it is by his strength,
“that; like a feather, which hath nothing of
“weight, but is blown up and down by the wind,
“I am sustained. Nor indeed dare I be over-
“confident of even the things which I see, while
“I am encompassed with a body, and the exigen-
“ces attendant thereon, and reach not the invi-
“sibility of the Soul; for as to these two, there
“is a deficiency in man. Though the Vision ap-
“peared to me in my infancy, even while my
“bones, my nerves, and my veines were not yet
“well knit together, yet do I see it in my soul at
“this very present, now that I am above sever-
“ty years of age; and it is the pleasure of God
“so to dispose of me, as that my soul ascends up
“into the height of the Firmament, and is carry-
“ed through divers places, and takes notice of
“severall Nations, though they are at a great
“distance from me. And whereas, it is after
“such a manner that I see these things in my
“soul, it is also accordingly after certain inter-
“positions of clouds and other creatures that I
be-

The Life of Saint Hildegard.

“ behold them. It is not therefore with my
“ outward eyes that I see these things, nor with
“ my outward ears that I hear them, nor is it
“ with the thoughts of my heart, or any assistance
“ of my five senses that I apprehend them: but
“ all is transacted in my soule, my outward
“ eyes being open, so as that I never suffered
“ any defect of exstacy in them, but I constant-
“ ly see these things waking night and day.
See her Life, lib. 1. cap. 8.

She is very Satyricall in inveighing against
the vices and miscarriages of the Clergy of her
time. Whereupon it is that she in a certain
place saith: “ But now is it come to passe, that
“ the greatest contemners of the Law are those
“ who by their functions ought to be most ten-
“ der thereof, they neglect both the doing and
“ teaching of that which is good. The Spiritu-
“ all Masters, and the Prelates, justice being
“ slighted and scorned, mind nothing but their
“ own ease. In a certain vision she had the
Church appeared to her in the forme of a Woman
making sad complaints, that her face was all
bespattered with dirt by the Priests themselves,
and her garments rent in pieces, &c. that they
neither in their doctrine nor in their example
were guides to the people; but rather did the
contrary: that they forced away the innocent
Lamb from them. She said moreover, that all
Ecclesiasticall Institutions grew worse and worse,
and

The Life of Saint Hildegard.

and that the Priests did not teach, but rather endeavour to destroy the Law of God. And that for those horrid wickednesses and impieties, she threatens and foretells the heavy wrath and judgements of God that were like to fall upon them. See Catalogus testium Veritatis.

She also foretells a restoration of Religion, and that it shall be to the great encouragement of the Godly. Then, saith she, shall the sacred badges of Apostolicall Honour be divided, because no Region shall be subject to the Apostolick See; but rather it shall come into contempt, through the dignity of that name, and the people shall make other men and Arch-bishops over them; insomuch, that the Apostolick See shall at that time be brought so low in point of Sovereignty, that there will be onely Rome, and some few places adjacent shall acknowledge its spirituall jurisdiction. Now these things shall come to passe, partly through warres and invasions, and partly also through the common consultations and consent of both Ecclesiasticall and secular Powers. Then shall Justice reassume its place and maiesty again, so that in those dayes, men shall be made acquainted with the ancient customes and manner of living of those that went before them, and shall accordingly observe them, and behave themselves suitably thereto, as the Ancients did. *Ibidem.*

And

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*And in certain Letters to Anastasius the fourth, he saith, " And thou Rome, situated
" in the extremity of Christendome, thou also
" shalt be shaken, so that the strength of thy
" feet, upon which thou hast hitherto stood, shall
" fail thee : because thy affection towards the
" King's daughter, that is to say, Justice, proceeds not from a fervent love, but is as it were
" luke-warm and sleepy, so that thou forcest her
" from thee. Whence it will come to passe, that
" she also will be desirous to leave thee, if thou
" call her not back again. Chronicon Hirsaugiente.*

She is reported also to have done severall Miracles. She dyed in the yeare of Salvation, one thousand, one hundred, and eighteen; of her age the eighty second. Calend. Octob. as may be seen in her life, lib. 3.

T H E

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THE
P R O P H E C Y
O F
Saint *HILDEGARD*
Fulfilled in the
J E S U I T S,
&c.

THere were published, of the said Saint *Hildegard*, many predictions and Prophecies, as also seven other very profitable Books, which were, by eminent Writers in the Council of *Trier*, nine Arch-bishops, and particularly those of *Moguntia* and *Trier*, approved of. Which said Volumes, as also the Instruments wherein they were approved, were to be found in the Monastery consecrated to Saint *Rupert*, not farre from *Binghen*, when *J. hannes Wolfius* writ these things: but the Monastery coming to be destroyed by the wars of *Germany*, they were either lost, or translated thence to some other place. She lived about the Yeare of Christ MCLXXX. Among many other Prophecies of Saint *Hildegard*, whereof diverse are already come to passe, is found also that which follows, which to what Order

Order of men it can be more truly and pertinently applied, then to that of the JESUITS, will soon appear both by the text and remarks thereon. Take it then first in the Originall, and afterwards translated by parcells in the severall Paragraphs.

IN diebus illis exurget gens insensata, pomposa, cupida, perfida, & dolosa, qua peccata populi comedere, ordinem quorundam timentium devotiorum sub assumulatâ mendicantium specie tenentes, seque ceteris devotione, inflatâ scientiâ, ac pratensâ sanctitate praeferentes, sine rubore ac Dei timore ambulantes, multa noviticia mala adinvenientes, fortes & validi, à sapientibus & Christi fidelibus ORDO ille male dicetur. A laboribus cessabunt, & otio vacabunt, assumentes potius Ordinem adulantium, quàm mendicantium. Studebunt insuper omnes nimium qualiter Doctoribus veritatis perversè resistere, & eosdem cum potentibus interficiant, & potentes, Et seducant, & decipiant, propter necessitatem à mu- vita, & delectationem mundi. Diabolus namque in eis quatuor vitia radicabit; videlicet 1. Adulationem, ut eis largè detur. 2. Invidiam, quando aliis dabitur non ipsis. 3. Hypocrisin, ut per falsam simulationem aliis hominibus complacent. 4. Detractionem, ut se ipsos commendent, extollant, & alios vituperarent propter laudem hominum, & seductionem simplicium; ac sine devotione & exemplo marty-

rium predicabunt instanter. Detrahent Principibus secularibus, Ecclesiarum sacramenta veris pastoribus subtrahentes, recipientes eleemosynas pauperum, infirmorum & miserorum; nec non se in multitudinem populi trahentes; familiaritatem cum Mulieribus habentes, easque instruentes, qualiter maritos & amicos suos blande, & per verba dolosa, decipiant, nec non res proprias, eisdem furtivè subtrahant, & inopis tribuant. Tollent namque res furtivas, & male acquisitas, ac dicent, Dato nobis, & nos orabimus pro vobis; sicuti aliorum vitia curiosius tegant, & suorum penitus obliviscantur. Hec tollent etiam res miseras à raptoribus, furibus, latronibus, aut sacrilegis, & usurariis, fœeneratoribus, Adulteris, hereticis, Schismaticis, apostatis, mulieribus luxuriosis, lenis & lenonibus, à potentibus, perjuris, mercatoribus, falsis Judicibus, militibus, Tyrannibus, Et à Principibus contra legem viventibus, & à multis perversis persuasionem Diaboli, & concedinem peccati, ac vitam delicatam, transitoriam & brevem; nec non satietatem in Indemnationem aeternam sectantes. Hac autem omnia in eis aperta & manifesta erunt hominibus universis. Ipsi verò de die in diem duriores, & nequiores efficientur. Et cum seductiones & iniquitates explorare fuerint, tunc cessabitur eis noceri. Et tunc ibunt circa domos famulici, et

ut canes rabidi, submissis in terram oculis, contrahentes cervices suas, veluti turtures, ut pane satientur. Tunc clamabit populus super eos; *Vae vobis miseri filii mœroris; Vos mundus seduxit, Diabolus vestra ora infrenavit; Caro vestra lubrica, & corda vestra sine sapore. Mens vestra vaga fuit, & oculi vestri delectabantur in vanitatibus & in insaniis multis. Venter vester delicatus dulcia fercula appetit; pedes vestri veloces ad currendum in malum. Mementote, cùm eratis apparenter beati emulatores, pauperes divites, & simplices potentes, devoti adulatores, perfidi traditores, perversi destructores sancti hypocrita, veritatis subverfores, nimis directi, superbi, effrontes, Doctores instabiles, martyres delicati, Confessores lacri, immites calumniatores, Religiosi avari, humiles elati, pii duri, mendaces dulces, pacifici persecutores, simplicium oppressores, malarum sectarum, per vos de novo excogitarum, adinventores, misericordes nequam, amatores mundi, venditores Indulgentiarum, spoliatores beneficiorum, oratores incommodi, conspiratores seditiosi, suspiratores crapulosi, desideratores honorum, zelatores criminum, mundi raptiores, insatiabiles predicatorum, applausores hominum, seductores faminarum, seminatores discordiarum. Benè etenim de Vobis gloriosus Propheta Moyses in cantico suo cecinit, Gens absque consilio, & sine prudentia, utinam saperent*

perent atque intelligerent, ac novissima prò-
viderent; *Edificatores in altum, & dum al-
tius ascendere non poteratis, tunc cecidistis, si-
cut Simon Magus quem Deus contrivit, & pla-
gâ crudeli percussit: sic & vos per seductio-
nem, nequitias, mendacia; detractiões & ini-
quitates vestras corruistis, Et populus dicet illis,
Ite Doctores perversitatis, subversores veritatis,
& fratres Sunamitidis, patres hæretica pravita-
tis, pseudo-Apostoli, quia simulastis vos vitam
servare Apostolorum, nec tamen in minimo vi-
tam illorum implevistis. Filii iniquitatis, sci-
entias viarum vestrarum nolumus, nam præ-
sumptio elata vos decepit, & insatiabilis concu-
piscencia subvertit erroneum cor vestrum: Et
cum in altum, ultra quàm decet, ascendere
voluistis, iusto Dei iudicio, deorsum in opprobri-
um sempiternum cecidistis. Joann. Wolfius in
memorabilibus Cent. XII. Anno, 1180. pag.
400.*

Thus farre the Prophecy it self; of which and the
like, what to think, and what credit is to be given
thereto, others have given their opinions, viz. that
it is not impossible Prophecies and Predictions of this
kind may amount to no more then the dreams of me-
lancholy, superstitious, and distempered persons, such
as of which it may be said,

*Augurium vanum vani docuere parentes,
Cui credens, dignus decipiatur erit.*

Up to deny all credit to Prophecies is to be guilty of
incredulity greater then that of the incredulous

Thomas. Nor are we to think what God saith by the Prophet *Joel*, to be spoken in vain, *That in the last dayes, the old men should dream dreams and see visions, and the sonnes and daughters prophecy.* Many examples might be alledged of Prophecies of this kind which the event hath confirm'd to be true, and therefore they may challenge belief, when they are in their effects fulfilled.

But for what we have at the present to do with, it is to be observed, that it was approved in the Councell of *Trier*, as may be seen in the precedent life of Saint *Hildegard*; whereto is added the suffrage of *Eugenius* the third, Bishop of *Rome*, which according to both *Jesuits* and *Canonists*, is an extraordinary authentication.

But the Society may object, that, all this granted, this prophecy is not more applicable to them, then to the *Franciscans*, *Dominicans*, *Augustines*, *Minorites*, or indeed the whole *Clergy*. To this all that can be answered, is, to desire the Reader very seriously to consider, first the words of the *Prophecy*, and thence direct his thoughts on the *Life*, *Doctrine*, *Manners*, and *Humours* of the *Jesuits*; and comparing the one with the other, he will, if I mistake not, find, that they cannot be so pertinently attributed to any *Order* as this last of the *Jesuits*. To which purpose, the ensuing *Remarks* are laid down by way of comparison between the *Prophecy* and the *Society*, to shew that it, and no other, is design'd thereby.

Paragraph 1. *In diebus illis surget gens insensata,* In those dayes shall arise a sort of people that will be insensate.) Some haply may wonder why she should call the *Jesuits* an insensate sort of people, when it is known to all, the world affords not any thing more crafty, or over-reaching then that Sect. Inasmuch that

that a certain Germane Prince was wont to say of it, *What the Devil knows not, a Jesuit doth.* And another used this Simile of them; *As farre as the Devill exceeds men in craft and mischief, so far do the Jesuits exceed the Devil himself in flights and elusions.* But she calls them *insensate*, because they above all others advance and maintain opinions and maximes contrary to those of other men, and such as are inconsistent with common sence, so as it may be said of a *Jesuit*,

Tu semper contrarius esto.

Whence it comes that they are by some called *Stoici* and *Stoicida*, as opposing the generall Tenet of all other men, and out of an unparallell'd obstinacy, denying things as cleare as that the Sunne shines at noon. Or haply, because they have put off all sence of humanity and commiseration, whether they have to do with *Hereticks* or *Catholicks* it matters not, if they will not comply with their desires; as also in their maintaining of Murder and other Enormities lawfully committed upon the slightest grounds imaginable. This the Monks of *Portugal* felt very heave, when *Philip* the Second of *Castile*, how justly or unjustly I say not, made an hostile invasion into the Kingdome. But it may also be imagined that the insatiate Brutality here attributed to them, hath some allusion to those Enthusiasmes, which the *Jesuits* very much pretend to, and for which they much celebrate their Founder *Ignatius*, as when he abstained from sustenance a whole week together, as *Orlandinus*, a member of the Society, affirms Chapter 1. page 26 or when he ran into a Poole of water, to deterre a light woman of his acquaintance from a venereal inflammation. *Ibid.* pag. 69. Or when he is said to be in

an extacy for the space of eight dayes together. *L. I. 28.* Or when he had celestially Visions, *L. I. p. 13. 27. 34. 40.* though the *Jesuiticall Catechisme* seems to make the same *Ignatius* a person so stupid that he was not admitted to Catechisation for the space of four years. *page 64.*

Parag. 2. *Pomposa; addicted to pomp*) then which nothing could have been more oracularly spoken, for what indeed is the whole Institution, but *pompe*? There is nothing so apparent in their humours, carriage, actions. For though they seem in their discourses to make profession of humility, yet is there not any thing they really lesse intend, then submission of mind. They are full of *pompe* and sumptuousnesse in their gate, in the structure of their Churches, Colledges, Gardens, Houses of recreation, Schools, in their teaching, reading, professing, singing, acting of Comedies, in their Processions; in a word, all things are done with such affectation, ostentation, *pompe* and theatricall magnificence, as in the apprehensions of all others are inconsistent with the simplicity and austerities of a Religious Institution, and no small scandall to the generall profession of Christians.

Parag. 3. *Cupida; Covetous*) To produce examples to make this more manifest, were to demonstrate that fire is hot: it is a thing notorious to all the world, and lyes very heaveie upon the whole Clergy whose sighs and groans are sufficient arguments of the burthen they feelee. *Bring, bring*, are their morning prayers; *Give, give*, their evening. They who desire further satisfaction may look into *Thomas de Ver-gas*, in his Book Of the *slights and stratagems of the Jesuits*, C. 25. 32. 33. 44. 45. 46. 47. and *Speculum Jesuiticum*, Mantiss. 6. 8. 13. 16. The *Jesuits* and a *Beggars wallet* are both in the same predicament, sick of the same disease, insatiable.

Parag. 4. *Perfidia; Perfidious*) Towards God, Princes, People, and especially the rest of the Clergy.

To

To God, in that having made a solemn vow and promise in their Baptisme to be faithfull to him, they afterward sweare allegiance to *Ignatius*. To *Princes*, that is to say, all Kings and supreme Magistrates, except the King of *Spaine* whose spirituall *Janizaries* they are. They maintain him with their pens; he them, with the sword. To the *People*, who have so often smarted for their treacheries and the inconstancy of their humours and interests. Nor is it enough that they are themselves guilty of breaches of fidelity towards the Secular powers of the World, but they are the encouragers, maintainers and abettors of all the like breaches in others; so that now in matters of correspondence, commerce and contract, a man is no longer ty'd to the observance of promises, then it shall be for his advantage to do it. By their exasperations and suggestions came the toleration of Religions in *France* to be so much disturb'd, and the ensuing calamities occasioned. By whose means came the Edicts of *Ferdinand* the second for a free exercise of Religion granted to the *Bohemians*, *Austrians*, *Carinthians*, *Moravians* &c. to be broken and repeal'd, but by that of the Jesuits? By whose persuasion came the same *Ferdinand* to violate the priviledges sworn to by him at his coronation before the Electors, but by theirs? By whose instigations did the same *Ferdinand* put out the Edict concerning the restitution of Ecclesiasticall Goods, whereby he brought the House of *Austria*, and the whole Empire into inextricable inconveniences, but by theirs? Who are they that teach; preach, maintain in their writings, that all Transactions, pacifications, accommodations are so long to be observed as the Pope and themselves think it convenient, but the *Jesuits*? To what end serve all their evasions, prevarications, equivocations and mentall reservations, but to elude all they have to do with, and to make a certain Science of perfidiousnesse? See *Thomas de Vargas* c. 41. 42. The awfull observance of

oaths, promises, engagements, is a thing not mentioned in the *Jesuits* Gospel, where it is almost a maxime, *Nucibus pueros, juramentis viros fallendos*, That children are to be deceived with toys; men eluded with oaths.

Parag. 5. *Dolosa* ; full of deceit) This is ever a near neighbour to the precedent ; for it seldome happens that he who is perfidious and treacherous, is not also fraudulent ; and he who is fraudulent, is not guilty in some measure of perfidiousnesse. *Virgil's Sino* compared with these was a simple harmelesse fellow : these are not so much deceitfull, as made up of fallacy and deceit, nay, they are essentiall to them. This is the end and designe of their so much recommended amphibologies and æquivocations. Notorious were those of the English Jesuite Father *Gaynet*. To this head may be referred feigned and supposititious Letters, and the counterfeittings of other mens Seales. *Mercurius Jesuiticus* relates, that in the yeare M. D C. I X. when they were about to build a Colledge at *Troyes* in *France*, to carry on the businesse with more expedition and encouragement, they writ to the King that the Inhabitants were extremely desirous of it, and by way of answer produced Letters from him to them, wherein the King encouraged and commanded them to accommodate the Fathers ; but in both, the forgery of the *Jesuits* was most remarkable. Having counterfeited the publick Seal of the City of *Rochel*, they signed Letters therewith, which being accidentally intercepted, brought the *Rochellers* into a sad and deplorable warre. But their transcendency in deceiving and circumventing is not so notorious in any thing as the famous History of *Cottaba*, which happened in the yeare one thousand six hundred twenty eight, which who desires to consult may find in Greek and Latine, at the end of the book called *MYSTERIA PATRUM JESUITARUM*, Printed one thousand six hundred thirty three, written

ten, by way of Letter, by *Gregorius Hieronimachus* the Patriarch. Much also to the same effect may be seen in the *ANTI COTTON*, as also in *SPECULUM JESUITICUM*.

Parag. 6. *Peccata populi comedet, That shall feed upon the sinnes of the people*) This hath some relation to those that drive a trade of Indulgences. But they have a more subtle and more gainfull way, that is, they of all men, are the most experienced in the advantages are to be made in the Confessions of Kings, Princes and other illustrious persons, by whom the ordinary sort of people are governed and disposed. These they have a knack to engrosse to themselves, and so to order them as to make their Kitchins warme, and their purses heavy. This is so apparent every where, that it is their own complaint, but full of ostentation and design, that they are overwhelmed with the innumerable confux of Penitents that addresse themselves to them. See more hereafter.

Parag. 7. *Ordinem quorundam timentium devotiorum sub dissimulatâ mendicantium specie tenentes: Assuming to themselves the title of an ORDER of men devout and fearing God, under a personated resemblance of poverty:)* All which words require our particular consideration and exposition. *Assuming to themselves the title of an Order*, for so it seems they will needs be called, and take it most heynously when any one gives them the denomination of MONKES or FRIERS *Devout and fearing God*; they indeed put on a shew of much feare and reservednesse, as also pretend to a more then ordinary degree of devotion, as such as serve the Lord with feare and trembling. But all proceeds from their exquisite Sycophancy and personation, for they are so far from being fearfull, that they are excessively confident and ready for any mischief; and if they be guilty of any devotion, it is in order to do somewhat that is indirect, and to carry on his ends whose Rule and institution they are sworn to, *Under a personated resemblance*

of Poverty; What ever they do, what ever they meddle with, whatever they are concern'd in, is not free from dissimulation and imposture, nay it is that part of their trade they now make the greatest advantages of. To this may haply relate what the Jesuit *Orlandinus* fathers upon their own *Ignatius*, l. 1. p. 20. That *Ignatius*, being entertained at the Hospitall of S. Luke at Minorissa, suffered his haire (which according to the fashion of that time was very long) his beard and nayles to grow neglectedly, and his whole countenance to be sordid. His cloathing was a piece of course sack-cloth; his bed, the bare ground; his sleep very little, and that subject to mid night interruptions by his prayers. Thrice every day he very unmercifully disciplin'd himself; seven houres he spent upon his knees in severall prayers, not accounting the time which he on the same dayes bestowed in hearing Masse, and saying the severall parts of the Office. He fasted whole weeks together, taking no sustenance but a small piece of bread, which he had begged, and water, and that onely once a day. Onely upon the Sundayes, when he went to the Sacrament of Penance and communicated, he remitted somewhat of the severity of his abstinence, if he had the convenience to do it. If he could so acquit himself of these employments as to have any spare time, he either ministred to the sick, or begged almes to be bestowed upon other poore men, or by devout and pious discourses, endeavoured to make those he met better then they were, making it his constant businesse to be ever so employed as not to afford his body any indulgence. Here is certainly the description of a man truly devout, and working out his salvation with feare and trembling; but whether it be truly attributed to the person on whom it is bestow'd is that which is much in question, as being extreemly at a distance with the rules of the Institution in things relating to Diet and the Kitchen, and much more with the practise of those who oblige themselves thereto, there being not a more delicate sort of people in the world besides; as shall be shown hereafter. Not to men-

mention, that these characters of sanctimony and austerity frequent in Jesuits and none other, are by themselves advanced meerly to claw one the other, a kind of hypocrisie, whereof though they fail of the reward they expect here, namely the credit and respects of men, yet shall they not of what they are to have hereafter, confusion and gnashing of teeth.

Parag. 8. *Séque ceteris, fîlâ devotions, inflatâ scientiâ, & præfensâ sanctitate præferentes*: preferring themselves, through feined devotion, an airy Science, and pretended sanctimony, before all others.) She allows them a devotion, but it is feign'd; a knowledge, but an airy one; sanctimony, but pretended onely and personated. The Substantives are indeed very commendable, but the Adjectives spoile all and make them detestable. A thing feigned, as a thing painted, is of no long duration; what's airy, soon vanishes and comes to nothing; what is onely pretended signifies a ly, and wants those testimonies and demonstrations whereby a thing should subsist. Of feined devotion, somewhat hath been said in the precedent Paragraph, and mote shall be in the subsequent. Concerning the airy science, and the pretended sanctity they make to great ostentation of, let us heare what the Jesuit Oxorius sayes, tom. 4. Of his *Sermons of the Saints*, in that upon the death of Ignatius, taking his text out of the ninth chapter of the Apocalypse. *And the fifth Angel blew his Trumpet, and I saw a Starre &c.* The fifth Angel there spoken of, saith he, is Ignatius. And page 166. he saith; God hath a tenderneffe for the ORDER which taketh its denomination from the name of JESUS, equall to what the Patriarch Jacob had for his sonne Benjamin, whom he had begotten in his old age. The Institution of the Jesuits, saith he elsewhere, is an institution of men grown up to the height of perfection. Of their feign'd Sanctity, much need not be said, since not onely the books put out by themselves, speak it sufficiently, but it is notorious to all the world. Let a man but consider their institution,

14 *The Prophecy of Saint Hildegard.*

inſtitution, their vows, their lives, their doctrine, he will find nothing, but painting and feigning and pretending and diſſembling. Their *aery* and imaginary Science is ſo obvious in their works, as if they were bent upon nothing ſo much, as to make all others, in matter of ſcience and learning, compared to them, the moſt deſpicable things in the world. Witneſſe that voluminous work put out by them of *Anwerpe* in the year 1640. under the title of *Images*. Witneſſe the *Amphitheatre of Honour*, or as others will have it, of *Horreur*, ſcribled by *Scribanius*, wherein *Scaliger*, *Cauſabon* and *Gruterus*, eſteemed by all the learned a Triumvirate of transcendent Wits in their times, are accounted in compariſon of the *Jefuits*, perſons of no parts, children, fit to go to School again. For the *Jefuits* are to be thought the hereditary Profeſſors of all Learning. To what hath been ſaid may be added the Dedicatory Epiſtle of the *Jefuit Raderus*, before the life of *Canisius*, of the ſame Society, whereof part may be read in the *Speculum Jefuiticum Mantifi*, 5. There among other things he ſayes, *That it is the principall deſigne of the Jefuits to bring Cities, Provinces, Nations, Commonwealths, Kingdomes, nay the whole World to a nearer relation to Heaven, and to be their conductors to eternall Beatitude.* Nay the *Jefuit Oxorius* makes no difficulty to affirme, *That the Jefuits were ordained to ſupply the defects, to cure the infections, to correſt the miſcarriages of other Orders, Societies and Religious Inſtitutions, and to put the proud maſters of the World to ſilence.*

Parag. 9. *Sine rubore & timore Dei ambulantes; Walking without any ſhame or the feare of God*) It will be to little purpoſe for the *Jefuits* to celebrate themſelves, and to make oſtentation of their austerities and ſanctity, if there be any credit to be given to this holy Womans prophecy. She tells us they own no ſhame, and if we conſider them well, we ſhall find they make her words good. Who are thoſe that commend *Regicides* and

and call them *Ebuds*? Who countenance *Homicide*; and all those crimes which other cowardly bashful people conceive a horror at? Who are so confident, and have such adamant foreheads, as to deny what most Historians affirm, millions of people have seen and attest? Who have *Maximes* calculated for all sorts of persons, encourage breaches of trust in *Servants*, of allegiance in *Subjects*, of duty in *children* and *Wives*, and dissolve the ties of humane *Society*? Who are the Abettors of *detraction*, *perjury*, *lying*, &c. Of which who desires particulars may consult the *Mystery of Jesuitism*, and open the Book where he will. *Without the fear of God before their eyes.* Ah *Hildegard*, take heed what thou sayest of those, who, if we believe themselves, are the *Reformers* of the world, the good *Genii* that conduct men to *Beatitude*. They are employ'd upon the Embassy of the Gospel to all the world, and for that reason assume the name of *Religious* men above all others, and will not be called *Monks*, nay among the *Portuguezes* and the *Indians* will not be content with any under that of *Apostles*. But that certainly not without pretence; otherwise they would not be the occasions of so many commotions, warres, insurrections, and accounted incendiaries and the abettors of all impieties, even by those who are not upon any account of Religion their enemies. See *Elixer Jesuiticum*, part 1. printed in the Year M. DC. XLV. and *Spec. Jesuit.* page 239.

Parag. 10. *Multa nova mala adinvenientes; Introducers of many evil things*) O *Hildegard*, how truly hast thou spoken, and how much is it to be wished it were otherwise! For what new evil have they not introduc'd, and do daily brood?

1. The ORDER it self, or the institution of that Order, what is it but a new Evil introduc'd, a new order brought in after so many others, under which the world sufficiently groaned before.

2. Thei

2. Their separation and difference from those Orders.

3. Their unheard of and arrogant assumption of the name of *Jesus*.

4. Their maintaining of opinions contrary to those of all other men.

5. Their artifices in creeping into the Courts and concernments of secular powers, and insinuating themselves into the affections of the weaker sexe.

6. Their depriving of other Orders of their subsistence and habitations.

7. Their imitation of *Protem's* and *Verumnew's*, and putting on all shapes, to make good, that a *Jesuit is every man*.

8. Their *Æquivocations*.

9. Their sowing of dissention, and raising of Jealousies between temporall Princes.

10. Their dissolving the mutuall obligations between Husbands and Wives, Parents and Children.

11. Their forging of Letters, and counterfeiting other mens hands and seals.

12. Their making of new Creeds.

13. Their denying, discountenancing and oppressing of the Truth.

14. Their bringing up of their Disciples to a more then theatricall confidence, and encouraging them to Regicides.

15. Their doing of all things under a pretence of Religion, when they have not the least tincture of any.

16. Their doing of all things in order to their own accommodation and advantages.

17. Their casting of mists before mens eyes to induce them into an erroneous persuasion, that piety, sanctity, religion, modesty, learning and the knowledge of all things spirituall and temporall is onely to be found in them.

18. Their

19. Their unspeakable subtilty.

20. To extoll and acknowledge the *Pope* in Spiritualls, and the *King of Spain* in Temporalls for the onely supreme Monarchs..... But who is able to give a particular account of all their new inventions? *Lybia* is not the damme of so many Monsters, as they are Authors of new evils; till at the last they find out also a new Hell.

Parag. 11. *Fortes & validi*; Strong, and in good plight.) And why should they not? They eat what is delicate; they drink of the best; they lodge at their ease; their habitations are the most delightfull, they are warmly cloath'd, they enjoy themselves in all things, they want for nothing, they are not troubled with the care of worldly things, they are accommodated even to superfluity, they have the tuition of youth, nay many times are the bodily as well as ghostly Fathers of those whose education they are entrusted with. And in this they are not unlike Cuckoes who laying their eggs in the nests of other birds, leave the burthen of their hatching and breeding to them. They are *Goliath's* in body, *Goliath's* in mind, *Goliath's* in their words, *Goliath's* in their actions; onely in this they differ from him, that they appear not in the fore-front of the battell, lest they should meet with the mortall sling of *David*. They think it enough, if like *Demosthenes*, they fight with thundring words, and when the businesse comes to handy-blowes, slink away.

Parag. 12. *A sapientibus & Christi fidelibus Ordo illemaledicerur*. That order of men shall be evill spoken of and cursed by wise men, and the faithfull ones of *Christ*.) Not undeservedly. He whom many fears, must needs stand in feare of many; and who speaks ill of many, must expect to be evill spoken of by many. They undervalue, and speak evil of *Christ* when they advance maximes destructive to those of his Gospel. If the name of *Christ* were not despicable with them, they

they would not, by the extravagance of their opinions bring Christian Religion into so much contempt. *Christ* therefore hath long since cursed them in his Word in the fruitlesse *Fig-tree*, and under the names of *Scribes* and *Pharisees*, when he pronounced his eternall Woe against them. They are cursed and ill spoken of by the *Wise men*, that is, by those who detect their artifices and subtilty, for their craftinesse cannot be alwayes kept secret. God and Time, who reveals all things, brings also their wickednesse to light, nay they have been discovered in the very beginning of their Institution. How often hath *Ignatius* himself been ill spoken of, one while in *Spain*, another in *Italy*, another in the midst of *Rome* by *Guidicius*, another in *France*, by the Colledge of *Sorbonne* and the *Parliament*? See *Orlandinus* Lib. 1. 2. How they have been, and still are hated and ill spoken of by all the other Orders and the rest of the Clergy, the Philippick Orations spoken in the Parlement of *Paris* by the Advocate *Pasquier*, *Menilius*, *Mortivillierius*, &c. can testify. The same thing is manifest from the bandyings against them of all the *Universities* in *Europe*, and to what heighth their differences came may be seen by any that will in the *Jesuiticall Mercury*, *Thuanus*, *Metteanus*. But we shall not think it much to give a catalogue of those who have publickly opposed the Institution of the *Jesuits*, though the names of many are yet unknown. Of a greater number take onely the ensuing, as such as were more easily procured.

All Universities, and chiefly those of France: as may be seen in *Thuanus*, *Mercurius Jesuiticus*, Tom. 1. 2.

That of Cracovia. *Mercur. Jes.* Tom. 1.

Of Lovaine

Of Doway *Mercur. Jes.* Tom 1.

Of Padua. *Thuanus.* Anno 1541.

Anticotton.

Antonius Arnoldus.

Amichanus. Thuan.

The Austine Friars. Thuan.

Aphorismi doctrina Jesuitica.

*Barthol. Guidiccio. as appears by the Jesuit Orlan-
dinus in his Jesuiticall History, and Ribadeneira, in the
life of Ignatius.*

*Belloy, the Atturney Generall in the Parlement of Tho-
louse, Merc. Jesuit. part. 1.*

Barlietus, in his suspicions of the four Monarchies.

Carolus Molinaus, ictus, Thuan. l. 35.

Cbeverinus Cancellarius, anno 1598.

*The Advice of a Nobleman of Poland, Anon. concer-
ning the ejection of the Jesuits out of Poland.*

Eremitam Monachi 1540. Thuanus.

*Harlaus, President of the Parliament of Paris. Thu-
an. l. 37.*

*Johannes Gerson, Chancellor of the University of Pa-
ris. Merc. Jesuit. par. 1. Thuan.*

Mortivillerius, Rector of the University of Paris.

Pasquierius. Thuan l. 110. in his Jesuitical Catechism.

*The Parlements of Paris and Tholouse, as to be seen in
severall places of Thuanus.*

Passeratius, especially in his Oration, de ridiculis.

*The Professors of severall Universities. Spec. Jesuit.
under the title of Academies.*

Petrus Alliacus, Cardinal. Thuan.

*Petrus de Mortivilliere, Counsellor at Law & Advo-
cate, Anno 1613.*

*The Professors and Peers of Poland. 1564. 1606. 1607.
1622. Merc. Jesuit. par. 1. 2. Thuan.*

Simon Marion, Counsellor, Thuan. l. 119.

*The Colledge of Sorbonne at Paris. Thuan. in severall
places. Merc. Jes. par. 1.*

Stanislaus Preński, a Nobleman of Poland. Thu. l. 137.

*Thuanus President and Historian of France, in severall
places of his own works.*

*The Republick of Venice, 1591. 1606. 1612. Thuan.
Meteran.*

The

The Relations of Francfort.

Turnebus in his Poems.

Guilielmus de sancto amore, Thuan.

This the Reader is to look on, as a taste of what might be produced as to this particular. Who desires more, may consult *Speculum Jesuiticum*, and *Elixer Jesuiticum*.

Parag. 13. *A laboribus cessabunt, & otio vacabunt: They shall be no great pains takers, but lovers of leisure.*.) How can that be? Why, they leave not a corner of the world unsearch'd; they are upon perpetuall missions, and travells by sea and land, they have the management of Schools, the education of youth is their burden, they preach, they celebrate, they advise those that consult them, they hear the confessions of all that apply themselves to them, from the Court to the Cottage they find something or other to do. Can these men be said to be at leisure? But as we find, that, of men, some spend their lives in doing nothing, others in doing what they should not, a third sort, in doing that which is evil: so they are busie about that which they should have nothing to do with: They have one foot in the pulpit, another in the palace. Or they do that which is evil; teaching what ought not to be taught, commanding those things which cannot justifiably be done: which while they do, 'twere better they did nothing. For their pains in the education of youth, it is far from what the simpler sort of people imagine. Let a man but consider the distribution of *Classes*, and *Lectures*, and the multitude of Teachers, and he will find it far short of what they would persuade the world to. For, their *Classes* being dispos'd according to the severall sciences, there is one or two design'd for every art, and he not for many yeares, but for one or two, after which he is succeeded by another, and he, having gone through his course, by another. For instance, There is one teaches onely *Ety-mology*, another onely *Syntaxe*, another *Prosodia*, another

other *Poetry*, another *Rhetorick*, another *Logick*, leaving all the other parts to others: whereas among others the Masters are employ'd all day in teaching, taking ten times as much pains as any of them. The same course is taken in the writing of Books among the Jesuits; for they so divide the whole task among many, as the Builders of the tower of Babel did, one brings lime, another stones, a third water, a fourth other necessities: so when any Jesuit intends the publishing of some piece, he first draws the principal draught or design of it, and sends copies thereof to the other Colledges, where being received, the tasks are divided, every one contributing his endeavours. So that the Author of the Book, having all his materials prepared to his hands, disposes them according as his fancy leads him, orders, polishes, and dresses up all into such form as he thinks fit. Now among us all's otherwise, a man is forc'd like a spider to spin all out of his own bowels, so that their labour, compar'd to ours, amounts to little more then recreation, nay is meer divertisement. Another employment of theirs wherein they take much pains, is, to work themselves into the secrets of Kings and Princes, and to dive into the nearest concerns of private persons, and to hold correspondence, and write news all over the world. *Pride* we know will suffer a little pinching; nor shall we attribute that to labour or businesse, which is the pure effect of a pragmaticall curiosity.

Parag. 14. *Assumentes potius Ordinem adulantium quam Mendicantium*; taking upon them an Order rather of Flatterers than Mendicants. What should be the reason of such a distance between their Vows and Actions? No other then that of him in the Gospel, working is a little hard and indigestible with such delicate bodies, and to turn ordinary, obulary, beggers, they think a shame. What remains then, but that they should endeavour to supply their exigences by Flatteries, Insinuation and Sycophancy. To beg from door

door to door is not therefore to be expected from them, though even in that day they degenerate from their Founder, who, as *Orlandinus* affirms, thought it no shame to begge, not onely for himself but also for others; but they are whole-sale beggars.

There is a more secret, more compendious, and more gainfull way of begging, by the visitations of sick persons, especially those, whom, by reason of age or extremity of sickness, they conclude not long to remain among the mortall.

The voluntary proffers of their intercessions, are seeds that grow up into considerable advantages to them.

To draw people in to contribute towards the building of Colledges or Churches is an old bayte, and yet proves so effectually, that their Edifices, like Phoenixes derive glory from their ruines. Notorious was the conflagration of the *Jesuits* colledge at *Cullen*; but it may be there are those yet living who can attest, that, some dayes before the fire happened, their Library and what else was most considerable, were conveighed thence to other places.

To this may be added the influence they have over Princes, great men, such great Ladies as being Widows are eminent for their simplicity, and doating old women, and thousand of other wayes they have to milk money out of mens pockets. No doubt but the *Secret Instructions of the Society*, whereof we have a short summary before, have been very much enlarged, as to this very particular.

He therefore is the most mistaken man in the world who think these to be triviall beggars, such as will be dispatched with a piece of money or two. *Todo, Todo, Todo*, Au, Au, Au is their motto, deriving it from their Countrey men the Spanish Soldiers at their plundering of *Anwerpe*. *Artem adulantium assumentes*: they are indeed very eminent Masters in the science of Adulation.

This is the onely way to creep into Courts, and to in-

insinuate themselves into the secrets, nay into the very breasts of Princes. Nay, indeed whither not? And this they are so excellently well read in, that the famous parasites described by *Terence* and *Plautus*, were they alive, might take instructions from them. Had not this been used very successfully, they had not been so easily readmitted into *France*; they had not been in such esteem with the King of *Castile*; *Ferdinand* the Second had not in the space of nine years one way or other scattered among them twenty five Tuns of Gold, according to the computation of *Holland*, not to mention the profits, tithes and other advantages which he bestowed on them, besides the ordinary revenues, as was attested by *Caraffa* the Popes Nuncio. See *Speculum Jesuit.* pag 208.

But they never make greater advantages of this art, then when they have to do with those of the weaker sex; How are those poor things cajell'd by them? How do they undermine their Honours and estates by glosing speeches and the most refined part of pious Sycophancy? Who desires further satisfaction as to this particular, hath onely to read over the first piece of this Treatise, which is such a discovery of pollutions as happily never saw the light before; If that satisfie not, see what is said in the *Mantisse*, or *Additional*s to *Speculum Jesuiticum*. See also what is said hereafter, Paragraph 28.

Parag. 15. *Studebunt omnes nimium qualiter Doctores Veritatis resistent. They all shall make it too much their study how they may oppose the Teachers of Truth.*) To prove this to be true, *Francfort Mart* shall be our testimony, as groaning under the infinite number of books spawned by the Society, and brought thither. For what article have they not deprav'd? what truth have they not by their pernicious glosses and interpretations corrupted and enervated? If that satisfie not, take the *Mystery of Jesuitisme*, from one end to the other, and let that and the *Additional*s,

con-

concerning the differences between the *Jesuits* and the *Curez* of *Rouen* and *Paris*, be an eternall *Pyramid*, to show that they care not what truth, nor what persons they oppose, when they have the *Casuits* and those of their own *Order* to vindicate.

Parag. 16. *Et eosdem cum potentibus interficient; And shall put them to death together with the mighty.*) Not with the spirituall sword, for so they would not oppose the *Doctors* that maintain the truth, but with the temporall. *France* hath with sorrow known this; *Austria* can witnesse it; *Scotland* hath felt it; *Poland* cannot deny it, nor hath the *Low countries* been free from it. Tis added, *together with the mighty*; *Turk* or *Trojan* it matters not, so he be in their way, he must be removed out of it. The *manes* of the great Monarch of *France*, *Henry* the fourth are not yet appeas'd. Who would see more as to this point, may consult *Speculum Jesuiticum*, and the *Apology of the Jesuits* upon the parricide committed upon *Henry* the fourth.

Parag. 17. *Potentes seducant; seducing the powerfull.*) with as much diligence and assiduity as if it were the principall design of the Society. There is a two-fold seduction, a spirituall and a temporall, they are excellently well read in both. For the *Spirituall*, their *Tenents* witnesse against them. Let there be a parallel made between the doctrines of the Gospel, and those of the *Jesuits*, and it will be found that for a man to be a right *Jesuit*, he must be somewhat much different from a *Christian*. See the *Mystery of Jesuitisme*. As to what concerns temporall and politicall seductions, it is a thing so manifest, as that it is day, when the Sun shines. However an instance or two will not be amisse. *Sebastian*, King of *Portugal*, how miserably was he blinded by the Counsels of the *Spanioliz'd Jesuits*, so as to engage in a warre upon *Africa*, which cost him both his kingdome and his life, as may be read in *History*, and particularly *Thuanus lib. 65*. By the seductions of the same Politicians, *Sigismund* Prince of

of *Transilvania* was depriv'd of his Principality, and after a long and wretched captivity, ended his life and misery in prison. *Thuan. lib. 110. Spec. Jesuit. anns 1594.* By the crafty suggestions of the same persons, *Sigismund* King of *Poland*, attempted an unfortunate reformation in *Swethland*, for the expedition where-by he would have settled it, proving unsuccessfull he with much danger of life returned into *Poland*, and lost a Kingdom that had anciently been his own. Their persuasions wrought so much on *Philip* the second of *Spain*, that he treated his sonne *Charles* most unworthily, keeping him a long time in prison, where at last he dyed, but how, God onely knows. *Canisus* the Jesuit writ a Letter to the Emperour *Ferdinand*, wherein he would persuade him that his sonne *Maximilian* had some thoughts of embracing the *Augustine* Confession, and therefore was to be severely treated (as *Philip* us'd his sonne *Charles*) or banish'd the Empire: which Letter of *Canisus* was, after the death of *Ferdinand*, found among his secret papers, yet did not *Maximilian* call the Jesuit to an account for it further then an expostulation.

Parag. 18. *Propter necessitatem vite & delectationem mundi: in order to the conveniences of life, and the enjoyments of this world*) Why should a man be a Jesuit for nothing? A Thief steals to furnish himself with those conveniences of life which he could not honestly come by. A man ventures the breach of a commandment with a woman, for his pleasure and enjoyment sake. The wickedest men propose to themselves, some, though but an apparent good in their actions. So what mischief is done by the Jesuit, proceeds from their extraordinary care for the accommodations and enjoyments of life. The belly is the master of many bad arts, and the inventor of many; but what's below it and what's about it of more.

Parag. 19. *Diabolus in eis quatuor vitia radicavit; the Devil hath sown the roots of foure Vices in them*) Tis well

well there is no more. Or is it spoken allusively to their quadrangular Miters. But the holy woman's meaning by foure, is principally foure; she names only foure, the rest she leaves to the Reader to finde out himself.

Par. 20. *Adulationem, et eis largè datur: Flattery, that large gifts may be bestowed on them.*] For their flatteries, somewhat hath been said thereof in the precedent paragraphs, and particularly that which begins *artem adulantium assumentes*. Nor is it without design that they are so well vers'd in it, that is, that they may the better furnish themselves with the accommodations of life. Who ever grew rich, who ever procured friends by telling of truth? No, soothings, flatteries, and insinuations are the most approved receipts for that purpose. We finde in Scripture what become of *Nathan* and *John Baptist*, alas, ignorant, plain-dealing men, they had not the *Ignatian Art*.

Par. 21. *Invidiam, quando aliis dabitur & non ipsis; Envy, that any thing is bestowed on others and they get nothing.*] Though they are the richest beggars that ever were, yet can they not but take it heinously that any thing falls besides their wallets. They are ever the first served, they prevent all others, and like supplanting *Jacobs* carry away the first blessing. And yet how heavy they lie upon all other Orders and the whole clergy, the complaints are general. But had we lost all examples as to this particular, there needed no more then to instance in their vast revenues, and colleges like Royal places.

Par. 22. *Hypocrisim, ut per falsam simulationem aliis complacant; Hypocrisie, that by their crafty insinuations they may comply with others.*] Hypocrisie is the deity they serve night and day, whom they above all others sacrifice to. 'Tis an art they study beyond all other, as such as they know how to make their advantages of in Courts, in palaces, in the pulpit; in the schools, in commerces, in conversation, in all things. The divisions

y to fions of it, are simulation, diffimulation, sycophancy,
 man's evasions, prevarications, mentall reservations, equi-
 s on vocations, restitutions, directions and diversions of
 e our the intention, advantageous interpretations of favou-
 , that rable circumstances, and many other such like com-
 atte- mon places, which who is once well read in, may e-
 dent lude all he converses with, and say and unsay what he
 please at the same time. Who desires particulars may
 rtem consult the *Mystery of Jesuitisme*; *Mysteria Patrum Je-*
 that *suitarum*. This is also a most compendious way to
 may insinuate into the favour of great men, and to get
 dation an influence over rich Widdowes. Excellent in this
 ured Art was F. Cotton, Confessour to Henry IV. of France.
 ries, Parag. 23. *Detractionem, ut se ipsos commendant*
 s for & extollant, & alios vituperent, propter laudem homi-
 ne of num, & seductionem simplicium, ac sine devotione &
 ling exemplo; Detraction or Calumny, that they might ce-
 lebrate and commend themselves, to the disparagement of
 psis; others, to gaine praise among men and to seduce the sim-
 t no ple, and that without any devotion or example.) How
 it e- pertinently is this applicable to the Society, exclu-
 that sively to all other Orders or communities of men, Re-
 ever ligious or prophane? Who are the countenancers
 sup- of Calumny, and take it amisse that, though Courts and
 yet Kingdomes are put into combustion by the advance of
 hole so horrid a tenent, it is not publickly taught and
 lost practised! See the *Mystery of Jesuitisme*, LETTER
 no XV. &c. and you will find who they are, and whom
 col- the honest plain dealing Capuchin confidently charges
 with a MENTIRI IMPUDENTISSIME. So that all tru-
 aliis ly consider'd, it may be imagin'd, that it is through de-
 tions traction and contempt of others, the commendation
 eity and overweening opinion they have of themselves, they
 hers are arrived to that height of esteem and authority
 her, wherein we now find them. Of this the Universities
 s of France, those of the Low-Countries, Poland, Italy,
 , in have had sufficient experience, as may be seen in the
 divi *Jesuiticall Mercury* in severall places.

All other Religious Orders and Communities have felt the burthen of their Calumny, as being by them treated no otherwise then with the termes of *Asses*, *Ignoramus's*, *Drones*, fit onely to consume the allowances of the laborious Bees, and the like, whereby they make them as despicable as they can in the apprehensions of others. And how can it be otherwise, when they make it appear both in their tenets and practises, that the most infallible way to get into honours, dignities, wealth; superiority, is, by the depression and ruines of others. The sad remonstrances of the generality of the English Catholicks is but too pregnant an example of this truth, and their perpetuall complaints to the See of *Rome* against the usurpations of the *Jesuits* an argument of the little redresse of their exorbitances. The story of *Wibich* is yet like the head of an arrow in the breasts of the secular Clergy, as reflecting on, and daily feeling the extremities they have been reduced to, since those spirits of division came among them and disturbed their peace. They are the Eagles that soar above the clouds, others onely reptile animals to be trod under their feet. Hence is it, that they pretend all Monasteries and such like places belong to them, and endeavour all they can to get them into their hands. In the time of *Gregory XIII.* they had by their false suggestions, almost wrested the Monastery of *Saint Paul* from the *Benedictines*. In the time of *Clement VIII.* they, by the same artifices, but ineffectually, would have forced the *Carthusian* Monastery near *Lucerna* from those of that Order, The like they would have done to the *Carmelites* at *Antwerpe*, but with the same successe. The Colledge they have at *Nuys* they by artifice and calumny worm'd out of the hands of other Monkes, whom they forced away thence. See a booke entituled, *Conscientia Jesuitarum*, and *Spec. Jesuit. Mant.* 6.

The same course they take to insinuate themselves into the favour of men, They dispraise all, they onely

ly are the excellent directors of youth, their books and precepts are onely to be followed; what ever other people publish are fit onely for Grocers and Tobacco-shops. They are onely a *flight of Phenixes*, Angelicall Preachers, the great Masters of Eloquence, Nor doth their arrogation of Auricular Confession to themselves, and administration of the Sacraments, contrary to the prohibition of Superiours and Bishops, argue lesse then a certain insolent opinion of themselves, that they onely are fit to have the mannagement and conduct of all Souls, and that all others were ordained to truckle under them. But it is to be observed, that S. Hildegard addes, that, all is done, *to gain praise among men, and seduce the simple*. It is their own, not Gods glory, which as the *Pharisees* of old, they seek: whence it comes, that whatever is done among them, speaks pomp and ostentation, and out of design upon the simple, that is to say, of such importance is it handsomely to cast a mist before the eyes of people. See their own Hydropticall Volumes, especially that intractable collection of their own Encomiums, put out in 1640. under the Title of *Imagines*. See the *History of the Society of Jesus*, put out at Rome by Nicholas Orlandinus, Printed 1615. To these may be added *Scribanius's Theatrum bonoris*. What horrid faggoting of calumnies upon other men and mutuall elogies and celebrations of themselves shall an unprejudiced and unbewitched Reader find in them; and all, if we may believe this holy Woman, in order to their vain glory, and the seduction of the simple, *without any devotion or example of godlinesse and sincerity*.

Parag. 24. *Martyrium predicabunt instanter; They shall be great pretenders to Martyrdom*) Of their conversion of the Indies and Plantation of Christian Religion there, there is an authentick discovery in the *Mystery of Jesuitisme*. L E T. V. Now how a man can have any confidence of their Martyrologies, when there was such palliations in the introduction of Religion, is

somewhat hard to imagine. For their Epistles from *Japan*, and their *Indian Relations*, if, out of civility and tenderness to persons of a Religious Institution, we grant there may be some truth, it were on the other side but prudence, in many, to turne *Sceptiks*, and suspend our belief, considering also the persons and places they come from. For those who dy for treasons, conspiracies and other crimes against the civill Magistrate, and are put, *quod Jesuits* in the martyrology, that is; to prove it done by them, there needs only a short story of Pope *Urban*, who hearing that some English then at Rome, thought it both ridiculous and a scandall to Religion, to find the picture of *F. Garnet*, (one of the Powder-plotters,) among those of the Martyrs of the Society; ordered it to be remov'd, which yet they took so heynously, that they could never after endure the Pope. But as to this particular, as they are liberall enough in their Catalogues, so the world begins to grow wary, and moderate in crediting, when they have to do with not easily credible Legends and Romances. *John Chastell* attempted the life of *Hen. IV. of France*, yet the *Jesuits* writ an Apology for him, wherein they both vindicated and celebrated the attempt, as *Thuanus* affirms. Of this more may be seen in *Thuanus*, *Metteranus*, and *Baudartius* l. 38. of the continuation of *Metteranus*. How numerous the Martyrs of the Society are, See the Epistles from *Japan*, *hinc inde*.

Parag. 25. *Detrahent principibus secularibus; they shall derogate from secular Princes.*) Whether they acknowledge the Papacy or nor, if they dance not suitably to their piping, that is, crosse their designs. Hence proceed their perpetuall Remonstrances to the See of *Rome*, of the remission and indifferance of *Catholicke* Princes in the maintainance of the *Papacy*, and extinction of *Hereticks*. They were very much dissatisf'd with *Charles the fifth*, for that, having subdued *Frederick* Elector of *Saxony*, he took not away his life with his Electorall dignity, and put all the *Hereticks* to death

death, attributing to his Lenity towards them his ill success afterwards. They made *Henry III.* of *France* despicable in the sight of his people, because he was not as violently zealous as they would have him, for the Papacie, nor prodigall enough of Hereticks blood, and consequently insinuated the hastening of his death. Their quarrell against *Henry IV.* was his over-countenancing of the *Huguenots*; whence it came that his life was so often attempted, and at last received its period by an infamous assassinate. They raised dissatisfactions between their greatest Patron *Ferdinand* the eleventh and the Pope, whom they exasperated against him as much as lay in their power. See *Alphonfus Toletanus* in his *Relation of the Sleights and Stratagems of the Jesuits in matters of Policy*, cap. 22. 28. 29. 30. 31. They call'd *Henry* the third, *King of the Moabites*. Nay, the Popes themselves escape them not, if they oppose their designs, notwithstanding their particular vow and dependance on them, as may be seen in the precedent Piece of *The Discovery of the Society in relation to their Politicks*. Thus was *Sixtus Quintus*, in their apprehensions, a *Lutheran* and a *Wolf*, because he would not countenance them in all things; *Henry* the fourth, an abetter of *Hereticks* a *renegado*, an *Apostate*; the *Elector of Saxony* a *Hogge*; *William of Orange*, the *Prince of Beggars*; for others they had other termes of the same kind. Nor was this derogation onely verball, but they often discovered their violence in actions, by endeavouring the ejection and disposition of Sovereigne Princes out of their lawfull dominions, and absolving subjects from their allegiance. Upon which account came those Books which treated of the absolute power of the Papacy over Kings, and their depositions &c. to be condemned and burnt. See *Speculum Jesuiticum*, *Mant.* II. where there is a Catalogue of those Authors that maintained that unchristian opinion; out of which we shall cull out the following.

Mariana, de Reg. l. 1. c. 6. de justâ Henrici abdicatione. Lugduni, apud Societatis Bibliopolam.

Rosæus, de justâ Reip. Christ. Author. c. 3. num. 6.

Gregorius de Valentia, t. 3. dist. 1. quæst. 11.

Creswellus, in suo Philopatre, hinc inde, in primis, sect.

2. 157. 161. 162.

Bellarminus, de potestate Pontif. contra Barclaium Romæ, 1610. & in disp. de controver. Christ. fidei. Paris. 1613. t. 1. l. 5. c. 6. 78.

Gregorius de Valentia, in Comm. Theol. disp. 1. quæst. 12. Paris. 1609.

Cotton, in Iustit. Cathol. Paris. 1610.

Emanuel Sa, in Aphorismis, Colon. 1599.

Suarez, de censuris Excomm. Lugd. 1608. disp. 19. l. 6. & rursus in defensione fidei Cathol. Colon. 1614. l. 6. c. 4. & c. 8.

Ribadeneira, lib de Religione & Virtutibus Princip. Duaci. 1610.

Carolus Scribanus, in Amphitheatro Honoris, lib. 1. cap. 12.

How Suarez's book was treated by the Parlement of Paris, as also what became of other Treatises of the same nature, see Spec. Jesuit. the Apologie for Chastel, Jesuita Ficarius, Anti-Cotton.

Parag. 26. Ecclesiarum Sacramenta veris Pastoribus subtrahentes: depriving the lawfull Pastors of the Sacraments of the Church.) They have indeed a strange magnetick Vertue to draw all things to themselves. Their envious eyes are perpetually fasten'd upon the revenues and accommodations of the rest of the Clergy. Whatever they see, they pretend some title to, of whatever they touch, something will be sure to stick to their pitchy hands. This is the complaint of all. See an instance of their griping the management of the Sacraments, and their submissive carriage towards their Bishops, in the Arch bishop of Macchliu's Letter to Cardinals of the Congregation de propagandâ fide, at Rome, at the latter end of the ADDITIONALS to the

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Mystery of Jesuitisme. How the Catholicks of England have groan'd for their avarice and pragmaticall interpositions, their loud jarrings and recriminations demonstrate. Hence arose their differences with all Univerſities, and particularly the Colledge of *Sorbonne*. They are in Christian Religion, as the Spleen in man's body : of that increase, all the members pine away ; so the richer they grow, the more are other Orders crush'd and impoverished. See the *Jesuiticall Mercury*, part 1. and 2.

Parag. 27. *Recipients eleemosynas pauperum et infirmorum et miserorum : receiving the almes bestowed on the poore, the sick and the indigent.*) It may be imagin'd the holy woman would have said *rapientes*, taking away, that is, converting to their own use, those pious charities, a word more suitable to their insatiable avarice. 'Twas drollingly said by one, who being demanded what part of speech the Pope was, answered, a *Participle*, because he takes part from the *Clergy*, part from the *Laitie*. But how truly might it be said of the *Jesuits*, who are such excellent Projectors as that can make their advantages of any thing, nay, clip the charities of the sick and poor to fatten themselves. Oh unfortunate Hospitall of *Saint James* at *Bordeaux* ! how have the poore exposed orphans, which thy revenues should have sustained, experienc'd the truth of this prophecy ? See the first Tract of this Book, chap. 4. Since they take it so heynously to be called *Ignatians*, from the founder of their Order, *Ignatius*, a denomination as suitable to them, as those of *Franciscans*, *Dominicans*, *Benedictines*, *Augustines*, &c. are to the other Orders, they ought not to take it ill if henceforward they are called *Vespasians* since in that Apothegme of his, that *Gain smells well whencever it comes*, they are his exact Disciples, deriving their own enjoyments and accommodations from the groans of the sick, and crying bellies of the poor. How carefull they are to watch their advantages may be seen in the

following stories. A *Lisbo* Merchant put a cabinet of jewels and other things of great value into the hands of the Jesuits, to be divided among his daughters, who after their fathers death requiring it of them, they swore he had bestowed it on the Society, and so undid the poore wench. Another Merchant of the same city dying, was perswaded by the Jesuits to make the Society his heire; the next of kinne not knowing any thing of it, coming to take possession of the deceased house, was put back by those that were in it with this answer, *The Apostles* (for so the Jesuits are called in those parts) *were the heirs*; whereupon the poore man full of resentment and grief cries out, *O Jesus Christ, hadst thou had such Apostles about thee, the Jews never durst have taken thee, much lesse, crucified thee!* But the trick put upon them by the *Genueses* was very handsome, when, after they had by their insinuations cajoll'd abundance of jewels from the richer Citizens wives, they were by the *Senate*, forced to retorne them to their husbands. See the Book of the *Jesuits Conscience*, and *Spec. Jesuit. Mant.* 8.

Parag. 28. *Nec non in multitudinem Populi se trahentes, as also insinuating themselves into a familiarity with the more ordinary sort of people.*) from the court to the cottage, from the Shepheards crook to the Scepter, from the highest to the lowest, a Jesuit finds employment, it concerns him to know what is said, what is done, what consultations are carryed on, what's concluded, at all times and in all places, from the wench that sweeps the kennell to the Princeesse in the palace. So that it is now come into a Proverbe, that a Jesuit knowes what Jupiter whispers Juno in the eare. And from this diving of theirs into the knowledge of all things, comes it to passe, that in those Cities where they are grown powerfull, as *Cullen*, *Aken*, and others, no Magistrate is chosen, no Consul created, no person put into any publick employment, no publick edict passed

passed, without the secret suffrage of the poly-pragmaticall Jesuit.

Parag. 29. *Familiaritatem cum mulieribus habentes, easque instruentes: desirous of familiarity with women, and instructing them.*) Consonant to the *Secret Instructions for the Superiours of the Society*, which is the third piece of this Treatise: where see more as to this particular. In vain therefore do we expect another Order or Society of men wherein this Prophecy should be fulfilled, for as to what is said by the holy woman in this Paragraph, it falls so perpendicularly upon the Jesuits, that he is too much a partisan of theirs who denies it. This familiarity with women, a sort of creatures still'd with any thing, as it is of great advantage, so would they make it a priviledge of the Society, and take it very unhandsomely and insolently done, that any other Monk or Frier should set footing where they have any thing to do, as encroaching on their peculiar Province. And indeed how farre they have as to this point over-reached all other Religious Orders, we need not quote books, but the observation of those who take more particular notice of their demeanors.

But it may be said, all is pardonable, since the vow they have made of *chastity* exempts them from all suspicion of irregular conversation with them. How tender they are of that, the discovery made in the first piece of this Collection, though coming from an exasperated, apostatiz'd Jesuit, may in some measure be credited. When they are grown old, dry, exhausted, are become *emeriti* in the Venerable Militia, there may be thoughts of some such thing as a Vow; but till then, why should we imagine *Prometheus* such a churle to them as not to have furnish'd them with Livers, and all things requisite for the greatest of worldly enjoyments? Who desires instances of their Lubricities, may look into *Speculum Jesuiticum*,

Page 196. 198. 199. 228. where among other stories is that of *Sommerman* the Jesuit, who being to cast an evil spirit out of a possessed Nun in *Swisserland*, made a shift to get her with child.

But this familiarity of theirs with women proceeds from a pious motive, their instruction and edification of their soules. The world hath not forgotten their instruction of the *Genueſes* and *Venetians* wives, and the consequences thereof. Had the *Jesuiteſſes* been confirmed, we should have had rare work between them; for what could not the joint endeavours of the subtleſt wits of both sexes have effected? But it was another quarrell they had againſt *Urban VIII.* that he diſſolv'd the female Society by his Bull of the yeare 1621. upon which, one writ this Epigram.

*Famineus ſexus ſociis immixtus Jeſu,
Transcendit ſexûs munia ſæminei:
Non tulit hanc labem Urbani vigilanti Papæ,
Suppressit Socias, mox Sociosque premet.*

But what design they have in this familiarity (which is not for *Lazarus* but for *Martha's* sake) and private instructions of Women, we are yet to look into. The holy woman tells us that it is.....

Parag. 30. *Quomodo maritos decipiant, et res furtivè subtrahant, et iis tribuant: that they may beguile their husbands, and take things surrepticiously from them, and give them to their instructors.)* Is this then the end of Jesuiticall familiarity and conversation with Women? Well, let married men look to it, lest they come to those imaginary excrescencies, whereof their heads are not so sensible as their reputation. That may be thought one end, but she addes another undeniable cause, *that they may ſſch from their husbands to ſupply them; Money, jewells, houſhold ſtuſſe, &c.* They have made it lawfull for a woman to take money from her husband to buy her cloaths and to game withall, and

and why should they not out of gratitude take somewhat the more, that they may have to bestow on them for their indulgence and good instructions? See *My. story of Jesuitisme* LET. IX. pag. 133. No question the *Genueses* remember both them and the instructors. Alasse! what can that woman deny who is liberall of her self? Prudently therefore was it done by the Republick of *Venice*, who conceiving a jealousy, at the familiarity of the *Jesuits* with their Wives, to prevent the inconveniences that might ensue made a divorce with the *Jesuits*, causing those things which they had cunningly cajoll'd to be returned to the right owners.

Parag. 31. *Tollent namque res furtivas et male acquisitas, et dicent, orabimus pro vobis: for they shall take the things that were filch'd and unjustly acquired, and say, we will pray for you.* For the encouragement of those that are light finger'd, they now know where to meet with receivers; but the misery is, they'll give them nothing but words for what they receive, though of ever so great importance. Prayer is a commodity they have lying by them, and will truck and barter with any other whatsoever, and gaine by it. Why should they spend their breath, hurt their tender knees, and weare out their toes of their slippers for nothing? If they pray for you, it matters not how you came by what you give them for their pains.

Parag. 32. *Sic uti aliorum vitia curiosius legant suorum obliviscantur: so as that pragmatically discovering the miscarriages of others they may forget their own.* for legant reading delegant, as most suitable to the humour of those who are anatomiz'd in this Prophecy. Of their curiosity and pragmaticall interlopings into all mens affairs, somewhat hath been said already. They are in like manner the quickest sighted things in the world to spy other mens imperfections, and to sift and winnow their vices, and think to hide their own deformity by pointing at the black patches of others.

They.

They are so farre from covering, from curing or binding up the wounds of humane frailty in their neighbour, that he must not onely expect to heare of what he is truly chargeable with, but haply to have that imposed upon him which he is not any way. Nay 'tis come to a *probable opinion*, that is, safe in point of conscience, to impose a false crime on one whom a man hath a difference with. See *Mystery of Jesuitisme*, L. E. T. XV. This is the constant character of all *Hypocrites* and *Pharisees*; in seeing other wens vices they are *Epidaurian Serpents*, when they come to their own, they are blinder then moals.

Parag. 33. *Heu tollent res miseras à raptoribus, praedonibus, furibus, latronibus, aut sacrilegis, ab usurariis, fœneratoribus, adulteris, hereticis, schismaticis, apostatis, mulieribus luxuriosis, lenonibus & lenis, à potentibus, perjuris mercatoribus, falsis judicibus, militibus, Tyrannis:* They shall receive the wretched contributions of common rogues, highway-men, Pirates, thieves and sacrilegious persons, of usurers, extortioners, adulterers, hereticks, schismaticks, apostates, debauched women, such as manage the negotiation of lust of both sexes, of powerfull men, perjur'd bankrupt Merchants, corrupt Judges, Souldiers, Tyrants) A faire harvest! and who would think these had onely devotion or ought to bestow among religious men? What advantages can be made of them? who shall make those advantages? Who but those that pray for them and their successe that they may have contributions from them? Whom should those people contribute to, but those who take abundance of pains to dresse up *maximes*, to palliate their crimes, and to make that seem justifiable which most men look on with horror? Who are these most obliged to, but to those who facilitate the way to *Beatitude*, who enlarge the *straight gate*, who have the sight to make those things which were finnes before not to be such now, and who have the art to reconcile the contradiction and inconsistency of *probable opinions*, See *Mystery of Jesuitisme*,

itisme, L E T. V, VI, VII, VIII. and indeed any where. *Accipe dum dolet*, sayes the Physician, *accipe dum adest*, sayes the Jesuit, not examining whence it comes nor how 'twas gotten,

Unde habeas querit nemo, sed oportet habere.

Famianus Sirada, in his History of the Low-Country wars, relates, that, in the yeare 1574. the Spaniards having laid a heaue tax on the inhabitants of *Antwerpe*, the seditious souldiery exercised a pious liberality on some of the Religious Orders, bestowing on the *Franciscans* 4000. Guilders; but that the Jesuits were so farre from seeking ought (an example the more remarkable because so rare; considering the humour of the Society) that a summe of money being brought as a present to their Colledge, they at first refused it, but afterward received it. To that answers the story of a man, who intreated to sit down and eat with others, at first out of modesty refused, but afterward repenting, and perceiving the other forbore further importunity, asked the Master what he had said to him at his coming in, I intreated you, *reply'd the other*, to sit down and take part of such as you found, Oh, said he, now I understand you, and so sat down, and fed like a Farmer. Or haply the reason of their refusall was because the *Franciscans* were presented before them; or haply because the first proffer was below their expectation. But of their modesty in that kind, *Thuanus* gives another example, where he affirms that they got such a summe of money out of the spoiles of the city of *Antwerpe* as built their Colledge at *Machlin*.

Parag. 34. *Tollent etiam à principibus contra legem viventibus & a multis, perversis: they shall also receive from Princes living contrary to the Law, and from many wicked people.*) From any that shall give them, it matters not what they are. But, as intemperance and irregular living makes a harvest for Physicians; and contention is the nursery of Petisoggers and

and Lawyers, so are the miscariages and exorbitances of Princes and great men the secret mines and revenues of the *Jesuits*. Father Cotton would not have had such an influence over *Henry IV. of France*, as not to ask any thing which was not granted him, had he not conniv'd at his extravagances and breaches of the Lawes, and acted the part of a *Gnatho*, instead of that of a *Nathan*. Nor should we now find them so much in favour and esteem with great men, were it not for their compliances and dissimulation.

Parag. 35. *Persuasionem Diaboli, & dulcedinem peccati, ac vitam delicatam, transitoriam & brevem, nec non satietatem, incandemnationem eternam, sectantes*: being guided by *Satanicall suggestions*, and the pleasures of sinne, leading a delightfull life, (which must accordingly be transitory and short) even to satiety, to their own eternall damnation.) What can be said lesse of those who make sinne a thing; so imaginary as that most men are innocent; who palliate all crimes; who maintain homicide to be lawfull upon ever so frivolous occasions; who countenance equivocations, perjuries, breaches of trust, and the violation of contracts, who authorize calumnies and recriminations, and in a word, bring an odium upon the Gospell and Christian profession, by their manifest elusions thereof, then that they follow the suggestions of *Satan*, and are bewitched by the pleasures of sinne? But that they are guilty of these things, the Books quoted occasionally in this Treatise, but especially that of the *Mystery of Jesuitisme*, make evident.

For the delicacy of their lives, what could the good woman have said lesse? Look on the sumptuousnesse of their Colledges, Gardens, Houses of recreation; people that would be more remarkable for their austerities then delicacies might content themselves with others. But indeed how can they be otherwise then delicate who are the eare wigs of Princes, and perpetually at the elbowes of great men? But it's to be noted

that

that this delicate life is *transitory and short*, it is indeed but just that that which delights should be momentary here, that which torments eternall hereafter, especially to those who prefer the pleasures and enjoyments of this life before the felicities of the next.

But they shall be lovers of delicacy, *even to satiety*, sayes the holy Woman, to their cost, *to their eternall damnation*. For being overwhelmed with the pleasures of sinne, and overflowing with the delights and accommodations of life, they must needs at last come to *satiety*. But what terrible noise is that of *eternal damnation*? What other harvest can be expected from the seeds of *Satanicall suggestions, sinfull pleasures*, and the enjoyments of this life? They who received the good things of this life are according to the Gospell to expect the torments of the other. But can this be the portion of *Jesuits, new Apostles*, a new order of *Religious men*, the companions of *Jesus*? It may, since that as the precedent part of holy *Hildegards* prophecy is verified in them, as hath been shewn, it must be inferred, that what followeth, concerning the punishments due to such as she describes, must also by the same necessity be fulfilled.

Parag. 36. *Hæc autem omnia in eis aperta &c. manifesta sient populis universis. And all these things shall be so remarkable in them, that they shall be discovered and become manifest to all people.*) They have abused and deluded all the world, it is just their artifices and deceits should be made manifest to all. They may be said in some measure to have discover'd them, who have forbidden the authors thereof an abode in their dominions, as *Swethland, Norway, Denmark, England, Scotland, the Low-Countries &c.* Their flights were discovered in *Hungary, Bohemia*, the principalities of *Silesia, Moravia, Lusatia*, about the years 1618. 1619. 1620. upon which they were forced to remove; but *Frederick the V.* dying and deprived of his kingdome of *Bohemia*, they were afterwards restor'd, and new Colledges

ledges erected. Manifest also are their attempts upon *Henry the fourth*, and the Kingdome of *France*, as the acts of the Parlement of *Paris*, and *Tholouse*, the complaints of *Sorbonne*, the differences between them and the Universities, the depositions, protestations and processes of the rest of the Clergy all over the Christian world, sufficiently testifie. Who hath the curiosity and leasure, may, to this purpose read the Philippick Orations spoken at *Paris* by *Arnoldus*, *Menilius*, *Belloius*, *Brulardus*, *Dolaus*, *Molineus*, *Mortwillarius*, *Marion*, *Pasquier*; especially his *Jesuiticall Catechisme*. Nor was *Poland* insensible thereof, as may appear by the Oration of a Catholick Nobleman of that nation, concerning the expulsion of the Jesuits out of the Kingdome of *Poland*. To which may be added the consultations of the Peers of that Countrey, in a Parlement at *Warsow*, which may be read in the *Jesuiticall Mercury*.

Parag. 37. *Ipsi porro de die in diem duxiores & nequiores efficiuntur: Moreover they shall become more inflexible and worse every day then other.*) Nature is not easily altered. Tell them of these horrid things as much as you will, they shall neverthelesse continue to maintaine them. Tell them of the extravagances of their darlings the *Casuits*, who have poisoned Christian doctrine with their pernicious decisions, they shall neverthelesse countenance and maintaine them. They were troubled at the Author of the *Provinciall Letters* for ripping up of things formerly laid to their charge, never mentioning whether the things so urg'd against them were reformed or not. 'Tis a dishonour to the Society to retract any thing that's once advanc'd, to maintain it, though ever so pernicious, a glory. Those *Satanicall suggestions* and pleasures of sin which they suck in in their younger years, are by time heightened to inflexibility and insensibility in wickedness. *Jairigius* tells us, that the most daring and confident are the most cherish'd, countenanc'd and preferr'd. He that having done a villany, can glory in it, and

outface all reprehension, and smother all remorse, is a person for any employment. Confidence is that they endeavour to outvie one another in above any, as knowing that to be without it, is the onely way to be the derision of others. Upon their first coming into Cities how humble, how compliant, and complementing are they? But when they are once settled, what dare they not attempt?

For their *inflexibility*. Who more hard-hearted, who more inexorable? as if their bowels were surrounded with flint, especially where they are in any power. The Clergy of *Portugall* felt the weight of their indepreca-bility when *Philip II.* of *Spain* invaded that Kingdome. If they can get a Monastery from some other Order, into their hands, no intreaties shall ever get it out again. But of all, those are most to be pitied whom they keep in subterraneous caves, or starve, or beat to death, as may be seen by the short ensuing piece. Their inhumanity towards *Charles*, son to *Philip II.* of *Spain* was such, that it could never be known how he came to his death, though in prison. The cruelty they exercised upon *Stanislaus Koszka* of an illustrious family in *Poland* may be seen in *Raderus* a Jesuit, in the life of *Canisius* cap. 13. which yet they say was done upon an account of mortification. But it happens to most thus mortifi'd as to the horse mentioned by *Hierocles*, who put to try whether he could live nine dayes without meat, dy'd the eighth day of the probation. But most deplorable and crying is that account of the poore expos'd Orphans of the Hospital in *Bourdeaux*, to shew that no consideration of humanity can prevail with their adamantine hearts.

Of their *growing worse and worse*, that is, continuing in a constant course of wickednesse, its a thing clearer then to need proving, onely this may be said, that their insolence, pride, impiety and obstinacy is come to such height, that they are formidable even to *Popes* themselves, as may be seen in the history of *Pozz*, in *T. de Vergas* c. 15. 16. of which kind there are in the same Author other

examples, C. 24. 39. 55. 57. how they treated *Sixtus Quintus*, how they abused *Urban VIII.* may be seen in *Speculum Jesuiticum* p. 228, and 229. of their unmercifullnesse towards the rest of the Clergy, See *Thomas de Vergor* c. 10. 11. *Spec. Jesuit. Mant.* 6. 9. 15. 16. So that if that ode of *Horace* had been a Prophecy, they would have verifi'd it,

*Ætas parentum, pejor avis, tulit
Nos nequiores, mox daturos
Progeniem vitiosiore.*

Parag. 38 *Et cum seductiones & iniquitates explorata fuerint, tunc cessabit eis dari: and when their deceits and iniquities shall be discovered; then shall men cease to give them.*) Since as the precedent paragraph assures they grow every day worse and worse, how can it be but that their seductions, artifices, and iniquities should at last come to light, to their confusion and the satisfaction of others who will be glad to know by whom they have been deluded, that they may accordingly trust them another time. Thus when *England, Scotland,* and the rest of the places before mentioned found them out, they shook them off, and would give them no more. Nay, if this prophecy faile not, other kingdomes will turne them out, and will be so farre from giving them ought, that what they have, even those feathers which they have borrowed from the rest of the Clergy, where-with like the *Horatian* crow, they strowed so much, the almes due to the poor and indigent, the presents that are made them out of robberies, rapines, confiscated goods, &c. shall be taken away from them, and distributed among others, as it happend to the *Knights Templars*, in the yeare of Christ M. CCC. XII. When the Spung is full it must be squeez'd. Spirituall goods, diverted from their proper use, are like *Eagles* feathers, consume all others near them.

Parag.

Parag. 39. *Et tunc ibunt circa domos famelici, & ut canes radibi, submissis in terram oculis; And they shall go from house to house with hungry bellies, and as mad dogs, having their eyes fastened on the ground*) That the end may have some allusion to the first institution of the Society. But why as *mad dogs*? It seems then that though reduced to these extremities, they will not give over their barking at, and biting of other mens fame. But what a sad change will this be! How insupportable will it be to those that have lived in abundance, in delicacies, and have quarrelled at nature that there were no greater enjoyments, to struggle with the miseries of life and malice of fortune. So that it will be no miracle, if according to the words of the Prophecy, they grow impatient and fall into madnesse and exasperation, and so became in a manner *mad dogs*; yet *having their eyes fastened on the ground*, for that will be the time of their visitation, the time of their tribulation and chastisement.

Parag 40. *Contrahentes cervices suas velut turtures, ut pane satientur: wrigling their necks like Turtles, that they may be filled with bread.*) But these wriglings these cringings, these insinuations and submissions will come too late, they will be little the better for them; people will suspect them to proceed from artifice and dissimulation. They shall make a dolefull noise like forsaken Turtles, men shall hear, but neither regard nor help them. To what end then are all these submissions and compliances? *that they may be filled with bread*; bread, dry bread, course bread will now go down, and they find a difficulty to get it. Where shall then be the tender *pullets*? where the exquisite dishes of *fish*? where the sumptuous collations and banquets? where the *march pane*, the *march pane* I say, whereof there were such quantities found in your Colledge at *Aken*, when it was rifled by the Citizens? No, now course *West-phalian* bread, that hath endured the torrid zone of the Oven for three dayes together, and is bak'd almost into brick, will be wellcome.

Parag.

Parag. 41. *Tunc clamabit populus super eos, Vae vobis miseri, filii mœroris* : Then shall the people cry out unto them, *Woe be unto you wretches, the sonnes of affliction.*) but a just retaliation, that those who brought so many others to misery, sorrow, anguish, should at last be reduced to the same extremities themselves. What pitty can they expect when fallen into exigences, who, having, by their crafty counsells, brought others into want, stand and laugh at their calamity ? This you must expect, that it may be fulfill'd, what is said, you shall weep, but the world shall rejoyce and laugh.

Parag. 42. *Vos mundus seduxit* : the World hath beguil'd you.) And they the world, therefore they may shake hands. The world was that you doated on, the pleasures and enjoyments therefore dazzled your eyes, it took up all your thoughts to heighten the delights thereof. But now it is possessed of all your goods, hath deprived you of all your former accommodations, and leaves you to weep and bemoane your selves.

Parag. 43. *Diabolus vestrum ora infrenavit* : the Devil hath put a bridle into your mouths.) to hinder you from speaking and teaching the truth. No, you think it more advantageous to have maximes calculated for the humours of all men, to divert them from the wayes of truth, then with sincerity to preach it to them. You surround truth with clouds of lyes and errours, and so it comes to passe that while you make it so much your businesse to deceive and seduce others, you are your selves also over-reach'd by another who it seems is craftier then you, and can put a bridle into your mouthes.

Parag. 44. *Caro vestra lubrica, & corda vestra sine sapore* : your flesh is fraile, and your hearts without savour.) For the lubricities of your flesh enough hath been said already. But not onely your flesh, but your lives, wayes, doctrines discover your frailty, and your want

of the solid foundation of good and wholesome doctrine. And because your hearts are without savour, God hath cast you up, as meat without salt. You should have been the salt of the earth, but because you are found to be without savour, you are cast into the dung-hill to be trod under mens feet.

Parag. 45. *Mens vestra vaga fuit, & oculi vestri delibabantur in vanitatibus & insaniis multis*: your minds were wandering, and your eyes delighted in vanities and many extravagances.) The perfect character of a pragmaticall nature, intermeddling and interloping in all mens affaires. As if she should say, you have an oar in every mans boat, you are amphibious animals, your thoughts are ever wandering towards the temptations and delights of the flesh; you mind onely the things of this world, you make it your main businesse to heap up wealth, you are ambitious of worldly honour, you think all other people despicable. What vanities do you not follow? All your actions are vanities and the effects of pompe, affectation, extravagant magnificence, hypocrisie and Sycophancy, as hath been already shewn.

Parag. 46. *Venter vester delicatus dulcia fercula appetit*: your delicate bellies long for dainties.) you are of those who place felicity in the enjoyments of the belly. 'Tis to sacrifice to that Deity, that you haunt great mens Courts and Kitchens; it was out of an extraordinary tenderneſſe to your stomachs, that in the infancy of the Institution you were so exquisite in making rules for the Cook, and in taking care that the knives should be clean and sharp. There is a pleasant Story in the second part of the Jesuiticall Mercury giving an account how the Rector of the Germane Colledge at Rome was in perpetual martyrdom for the cause of God. That "he daily dy'd for the cause of God, when others write
"of him, that abounding with all the accommodati-
"ons of life, and distempered by an excessse of the
"enjoyments of fortune, he extravagantly desired

“ to be accounted a Martyr, saying, *I dye daily for the*
 “ *cause of Christ.* I never knew any, *sayes the Author,*
 “ no not any of the sacred Consistory of Cardinalls,
 “ whose condition, laying aside the expectation of the
 “ triple Crown, might be preferred before that of this
 “ man. He hath under his jurisdiction, and as it were
 “ at his beck, the most illustrious and most noble of
 “ the *Germane* youth, and such as are at no great dis-
 “ tance from the Empire ready to obey his com-
 “ mands. The revenues of the Colledge, (which a-
 “ mounts to 200000 Crowns yearly) he disposes of
 “ at his pleasure, not giving an account to any of what
 “ he either receives or expends, unlesse to the Patri-
 “ arch of the *Jesuits*, that is to himself. Wine he
 “ drinks, such as in comparison whereof nectar is not
 “ nectar; bread he eats whiter then the brains of *Ju-*
 “ *piter.* Flesh, fish, and all that relate to nutriment the
 “ choicest in their kind and season. And I remember it
 “ happen’d one day, that having invited two divines of
 “ the order of *S. Dominick*, and resolved to entertaine
 “ them in the Gardens belonging to the *Germane* Col-
 “ ledge, he caus’d three of those eight boyes, which
 “ (whom the Colledge maintain’d for singing) for the
 “ heightening as well of the voice, as to shew their
 “ excellent skill in singing, to be dispos’d into so many
 “ trees near the place where the entertainment was, and
 “ like nightingalls to sing while they were at dinner,
 “ and all as it were to give the *Dominicans* an instance
 “ of the felicities which the *Jesuits* enjoyed. To this
 “ might be added severall other examples of their Luxu-
 “ ry and gluttony, but the shortnesse of our remarks on
 “ this prophecy admits them not. Their own *Mariana*
 “ betray’d too much as to this particular even in his dayes
 “ when he sayes the *Jesuits* are lovers of deliciousnesse, and
 “ not able to bear the want of worldly conveniences. And,
 “ that they are not sick and dye through overmuch pains taking
 “ and austeritie, but through their intemperance and irregular
 “ lives, And that the Lay-brothers among them, that is the
 “ beasts

beasts which the others ride upon, are not content if they feed not like *Lords* *sonnes*. There is a pleasant story of the late Prince of *Condé*, who being present at the taking of certain fresh water fish of extraordinary greatnesse of the kind, would needs have it sent to the market, and an excessive price set upon it, to try who would, like *Aristippus*, be so extravagant as to give it for so small a fish. Divers demanded, but were as soon deterred by the price, till at last the fish, would have been returned, had not the *Jesuits* taken it at the price set, and sent it to the Collidge. The Prince having an account what became of it, makes a visit to the Rector much about dinner time, and would needs dine with him, which the other would have avoided, alledging they were much unprovided for the entertainment of so great a Person, to which he replied, *Come come, Father, I know what you have, you have such a fish*, naming it, *that cost so much*; and so leaving them to the confusion of their Luxury and dissimulation he departed. No, there is no people in the world eat better, drink sweeter, ly softer, or have more attendance then they. So that it was handsomely said of a Germane Nobleman, That those of the other mendicant Orders were "great fools, who, by feeding on herbs and scraps, ly-
"ing on mats and benches, going barefoot, and break-
"ing the sweetnesse of their mid-night rest, hope to
"force their way to heaven, when the *Jesuits*, flowing
"with delicacies, and endeavouring nothing so much
"as their own ease and enjoyments, are no lesse confident of their coming thither.

Parag. 47. *Pedes vestri veloces ad currendum in malum; your feet are swift to run into evil.*) To do mischief, to raise dissensions, to scatter pernicious maxims. they are *Pegasean* Coursers, indefatigable *Mercuries*: but to do the contrary, slower then snayles and tortoises. They run over the world, as Christ said of the *Pharisees*, to make a Profelyte, that is to make him ten times worse then he was before. They have tra-

travell'd both sides of the World ; but to what end ? to be the disturbers of peace, the trumpets of warre. What have they not done in *France* : *Italy*, *Portugall*, *Poland*, *Hungary*, *Bohemia*, *Germany*, *Transilvania*, nay, in *Turkey* it self among the *Christians* living there ? What a fate is it that hangs over them ? Nothing can be attempted that is notorious for the mischief and exorbitance of it, no sedition, no plot, but they are thought some way or other engag'd in it, so that they are complaind against of all sides. Orthodox and Heterodox, Catholicks and Hereticks, all are dissatisfied with them. So that the mans opinion of the Devill may not unfitly be applyed here : being demanded what he knew of him, he answered, that for his part, he had no acquaintance with the Devill, and could say but little of him by his own experience, but that by what he had heard of him, that is by the generall complaints of all against him, he must needs be an arrant Knave, in regard it was impossible all should be mistaken. The application I leave to him that will bestow his thoughts on the parallel.

Parag. 48. *Mementote cum eratis apparenter beati emulatores, pauperes divites, simplices potentes, devoti adulatores, perfidi traditores, perversi detractores, sancti hypocrita, veritatis subversores, nimis directi, superbi effrontes, doctores instabiles, martyres delicati, confessores lucri, immites calumniatores, religiosi avari, humiles elati, pii duri, mendaces dulces, pacifici persecutores, simplicium oppressores, malarum secularum, per nos denud excoistatarum, adinventores, misericordes nequam, amatores mundi, venditores indulgentiarum, spoliatores beneficiorum, oratores incommodi, conspiratores seditiosi, suspiratores crapulosi, desideratores honorum, zelatores criminum, mundi raptores, insatiabiles predicatores, applausores hominum, seductores feminarum, seminatores discordiarum.* Remember the time when you were in appearance blessed emulators, poore yet rich, simple yet powerfull, devout but flatterers, perfidious traytors, perverse detractors, pious hypocrites,

hypocrites, subverters of the truth, over direct in your
 ways, proud, shamelesse, unstable teachers, delicate Mar-
 tyrs, covetous confessors, unmercifull calumniators, religi-
 ous for filthy lucre sake, bumbly insolent, of an inflexi-
 ble piety, insinuating lyers, peaceable persecutors, op-
 pressors of the weak, introducers and authors of evil
 sects, mischievously compassionate, lovers of the world,
 Merchants of Indulgences, robbers of Benefices, impor-
 tunate Orators, seditious conspirators, fighting but out of
 lustony, ambitious of honours, criminally zealous, gras-
 pers of the world, insatiable Evangelists, applauders of
 men, seducers of women, sowers of dissension.) Ah
 Hildegard, what a sad recapitulation is this! They
 are it seems very forgetfull of what they are reproach-
 ed with since they must be thus minded of it again
 with a memento. If there be any good in them, thou
 tellest us, it is all apparenter, in show, in appearance,
 from the teeth outward, pure personation; what is ill,
 call and essentiall. They know the world is dazzeled
 with appearances, and that few make strict enquiries
 into things; and it is more advantageous to please and
 honour the former, then satisfie the latter. But
 though this discription of them hath been demonstra-
 ted in the former Paragraphs, yet doth the repetition
 of it seem to inculcate something more, and consequent-
 ly require some short explication. She sayes they are;
 Parag. 49. *Beati amulatores*; blessed amulators;) *Beati*
 they are indeed thought blessed by many; but what
 oppinesse, what felicity it is to emulate, to envy, to
 look at other mens worth, as they onely are desirous
 of it, so theirs be the reward. The inconsistency of the
 words betrayes their emulation to be base and back-
 biting, whereas such as are truly blessed envy none, de-
 light from none; but how liberall they are as to this
 particular, hath been already shewn, as thinking God
 of nature in a manner unjust to bestow any thing of
 worth or excellency on those that have not some relatio-
 n to their Society.

Parag. 50. *Pauperes, divites* : poore yet rich) To pretend poverty is easie, but how far they are subject to the inconveniences of it, nay how they make the name a stalking horse to all the delicacies and enjoyments of this life, hath been sufficiently shewn already. They are such poore people, saith S. Bernard, *they want nothing*. See more, Parag. 7.

Parag. 51. *Simplices potentes* ; simple yet powerfull Their habit would raise in the simpler sort of people an opinion of their simplicity, and harmlesse-ness ; but there is a double heart within, the long cloak hath many folds, and the quadrangular cap is lined with the foure cardinall vices before mentioned. Parag. 22. 23. 24. 25. 26.

Parag. 52. *Devoti adulatores* : devout but flatterers Devotion is onely that part of the show which is expos'd to amuse the simple spectators, who know not that all is moved by the secret engines of hypocrisy and dissimulation. See Parag. 14. and others.

Parag. 53. *Perfidi traditores* : perfidious Traytors To what end should they insinuate into all men, disseminate into Princes secrets, wander up and down the world but to betray and make their advantages of all they have to do with. Of their perfidiousnesse and treacheries, see more Parag. 4.

Parag. 54. *Perversi detractatores* : perverse detractors.) perverse, irrefragable, invincible detractors; no state or condition, religious or politick ecclesiasticall or civill but hath felt the badgers teeth of their implacable detraction. Who would see more as to this point, may consult Parquier's *Jesuiticall Catechisme*.

Parag. 55. *Sancti hypocrite* ; pious hypocrites. upon the same account as they are blessed amulators ; in appearance, they seem to be pious, but behind the curtain they are quite other persons : to be what they seem would destroy all ; See more, Parag. 8. &c.

Parag. 56. *Veritatis subversores; subverters of the truth.*) by their false explications, distortions, corruptions, mutilations, disjunctions, pernicious interpretations, equivocations, absolute defiance of the truth, and assertion of falshood. See Parag. 18.

Parag. 57. *Nimis directi; over-direct in your wayes.*) What the holy Prophetesse means in this place is somewhat doubtfull; but if we may conjecture, it is not unlikely this you would have the world believe that you are rigid *Catos*, living strictly according to your Institution; you would be thought to do all things by the rule of just and right; you would have the reputation of *Aristarchus's* eying the imperfections and miscarriages of others; but truly considered, it will be found an argument of your being insolent opinionative, and as the prophecy goes on,

Parag. 58. *Superbi: proud.*) insupportably arrogant, even to the assumption of the highest, but withall the humblest name that of the ever-blessed *IESUS*, and living so disconsonantly thereto. See Parag. 2. and 8.

Parag. 59. *Effrontes: shamelesse.* So far from having any remorse upon the discovery of your crimes, that after frequent reproaches you persist in them; See Parag. 9. 10.

Parag. 60. *Doctores instabiles; unstable teachers.*) As to those things wherein the truth is to be maintain'd, you are full of evasions, elusions and tergiversations: but when you engage upon the maintenance of maxims and opinions that are destructive to humane society and good manners, your obstinacy is notorious to all the world. *Unstable*, that is not constant to any place, but somewhat relative to him that compasseth the earth.

Parag. 61. *Martyres delicati; delicate Martyrs.*) pitiable to their lives and entertainments, such as whereof we have an instance in the Rector of the German Colledge, Parag. 46.

Parag. 62. *Confessores lucri: covetous confessors.*) having a greater respect to the gain accruing thereby then to the glory of God; minding rather their own temporall, then the spirituall advantage of their penitents. See more as to this particular; Parag. 3. 16. 20. 22. 25.

Parag. 63. *Immites calumniatores, unmercifull calumniators*) Ah blessed Hildegard! how true a Prophetesse art thou in this character of them? Hadst thou been to give us the true specificall difference of an Ignatian spirit, it would not have been more compendiously done. *Catholick* and *Heretick*, *Trojan* and *Tyrian*, it matters not, if they stand in their light, shall be sure to feel the stinging of their viperous tongues. Nay even those other religious Orders, and with them the Clergy, whom it might be thought they should have some respect for upon the account of their being of the same character, they implacably hate and persecute. Nay *Kings*, *Princes*, and *Popes* are not free from their satyricall invectives. For a further confirmation of this, consider their *Christian* behaviour towards the Religious Women of *Port-Royall*, and the *JANSENISTS*; *Mystery of Jesuitisme*, LET. XI. XII.

Parag. 63. *Religiosi avari; religious for filthy lucre's sake.*) What can they not do who are able to make two things so incompatible as religion and covetousness to consist together. But of their avarice so much hath been said, as clearly makes them incapable of having any reality of Religion. See Paragraph 3. 6. &c.

Parag. 65. *Humiles elati; humbly insolent.*) such an other character as the former, whereof one admitted the other must be cast off as being inconsistent in the same subject. See what is said, Parag. 2. 7. 8.

Parag. 66. *Pii duri: of an inflexible piety.*) As to this particular, though much might, yet were it superfluous to adde any thing to what is layd down, in Paragraph. 18. 25. 28.

Parag. 67

Parag. 67. *Mendaces dulces : insinuating lyars.*) They are able to lay people asleep with their lyes, they are the guilt pills, which they make the simple imprudently swallow.

Parag. 68. *Pacifici persecutores; peaceable persecutors.*) holding peace, and an olivebranch in one hand, a stiller-to in the other : disciples of *Jah*, and imitators of *Judas*; wounding in the midst of their kindnesse, betraying with their careffes. They would be thought the greatest friends that can be to peace, and fasten the persecution on others : which humour of theirs see perfectly displayed in the *Factum* or *Remonstrance* of the *Curez* of *Paris*, in answer to *The APOLOGIE* for the *CASUISTS*, among the *Additional*s to the *Mystery* of *Jesuitisme*.

Parag. 69. *Simplicium oppressores ; oppressors of the simple.*) As long as there be simple people to be overreached, oppressed and trod under foot, as long as there shall be Jesuits, we need not be to seek who shall do it. See Parag. 4.5. &c.

Parag. 70. *Malarum Sectarum per vos de novo excogitatarum adinventores ; Introducers and authors of evill Sects.* There is certainly in this somewhat that highly propheticall. There were a sort of people, called by some *INIESUATI*, as if a man should say *Jesuist*'d, who got together first, at *Sienna* in *Italy*, about the Year 1365. or some few years later. They were afterwards called *APOSTOLICI*. *Apostolicks*; but their Order coming in a short time to nothing, they were succeeded by the present *JESUITS*. So that Saint *Hildegard* seems to intimate as if the *Jesuits* should introduce and revive that expiring Order; unlesse it may be thought to have some allusion to the *THEATINES*, by which name the *Jesuits* are called in *Spain* and *Italy*, because of the resemblance of their habits.

Parag. 71. *Misericordes nequam; mischievously compassionate.*) To palliate crimes, to countenance exorbitances, to study maxims for the encouragement of evill doing, is a kind of compassion that will prove fatal to those whom it is shown to. There is a certain compassion in a common whore, or a ravenous soldier, who think they oblige, when they leave any thing, and take not all.

Parag. 72. *Amatores mundi; Lovers of the world.*) to which may be added, and of the vanities and enjoyments thereof. They are in the world, and the world in them. See more, Par. 18. 28.

Parag. 73. *Venditores indulgentiarum, Merchants of Indulgences.*) Here some may doubt whether this Prophecy be to be attributed to the Jesuits, since they goe not from town to town, and from house to house selling and trading in *Indulgences*? Who is troubled with that scruple is to know, they are not indeed a sort of peripatetick Pedlers to carry them up and down the Countrey, but cry them up and celebrate them in the pulpit, whereby the traffique of that commodity is extremely improved.

Parag. 74. *Spoliatores beneficiorum; robbers of benefices.*) Of their conscience and carriage as to this particular, and what artifices they have to grasp all to themselves; See Parag. 27.

Parag. 75. *Oratores incommodi; importunate Orators.*) Such was *Commoletus*, and *Herean* at *Paris*, one in the pulpit celebrating King-killers, the other in his public Lectures making homicide lawfull. Such was *F. Boezius* at *Cullen*, who wasted one sermon in inveighing against maids that wore red stockins, and another in the commendations of *Hyssop*. To these may be added the great ornament of the pulpit *James Beaufes*, whose character may be found in the second piece of this Collection. To this head may be referred their triviall catechising of children, whereof this is one question

Quest.

Quest. If you had *Luther, Calvin, or Beza* in your power, what would you do with them?

Answer. One sayes, he would dispatch them with a knife, another with a dagger, a third with a bodkin, a fourth with a hammer, a fifth with a pistoll; others that they should be drown'd, others, cast from some high place, others hang'd, others otherwise treated. And thus do they trifle away severall houres together: but what will not serve children and superstitious old women?

Parag. 76. Conspiratores seditiosi: seditious conspirators.) for which they have, in many places, accordingly suffered. In *France* they have been more mercifully dealt with then in *England*, where, till *London-bridge* either sink into the River that runs under it, or suffer another conflagration, will be seen the relicks of those seditious Martyrs. See *Thuanus*, in severall places, and *Pasquier's Jesuiticall Catechisme*, l. 3.

Parag. 77. Suspiratores crapulosi; sighing, but out of gluttony.) What people think the effect of devotion is but the belching of a full belly, and the discoveries of overcharged stomachs.

Parag. 78. Desideratores honorum; ambitious of honours.) Upon this account is it that they are so desirous to be saluted in the streets; for this reason would they be called *Fathers*, that they might be honoured as such. They would be accounted the companions and camerades of *Jesus, Apostles, Rabbies and Masters*, that they may be reverenc'd and respected as such; and as they are the last of all *Orders*, so would they retain so much of monasticall observance, as to be thought more worthy then those that went before them.

Parag. 79. zelatores criminum, criminally zealous.) To smother crimes by favourable maxims, to maintain what is most unjustifiable, to enervate the law of Christ, is an effect of their zeale and tenderneſſe for mankind. There may be a certain zeale even in evill doing: but what scale they place their zeale in, whether

ther of good or evil, it concerns them to take care, since that, as it is found heavy or light, they shall have their reward.

Parag. 80. *Mundi raptores ; graspers of the world.*) the pure children, as the Scripture termes them, of this generation, they extreemly out-wit the children of light. A man would think by their habit, institution, profession and deportment, that they had shook hands with the world, but it seems they are as much in it as ever they were. The world is their study, their darlings, they mind nothing so much, for which reason *Passeratius*, in his Oration calls them Harpyes. See more of this head, Paragraph 3. 6. 18.

Parag. 81. *Insatiabiles predicatores ; insatiable teachers.*) Something consequent to the precedent Paragraph. They are before compared to a beggars Wal-let, that is never filled; to the Sea, which though it receives all rivers, is not satisfi'd; to hydropick persons, who the more they drink the more dry they are; such, of whom, it may be said,

———— *Semper locus est & pluribus* ————

See further, Parag. 3. 6. 15. &c.

Parag. 82. *Applausores hominum ; applauders of men.*) Was there ever such a description of men? *Jesuita est omnis homo*, say they; Saint Hildegard sets them forth as if they were all men. One while they were emulators, another, devout; another, religious; another, traytors, here they play the claw backs and parasites. The reader, I hope, hath not forgotten what hath been said of Father Cotton, Confessor to Henry the Fourth, but the prophet pronounces a Woe against such Applauders of men, as, *sowing cushions to their elbowes* encourage them to sinne. Parag. 14. 20. &c.

Parag. 83. *Seductores foeminarum ; seducers of wo-men.*) As long as there are Women in the world there will be

will be *serpents* to deceive them. Of their performance in this kind, see more elsewhere.

Parag. 84. *Seminatores discordiarum; sowers of sedition.*) An oracular conclusion! what's related of the infernall furies, of the *Eris* of contention, of the Goddesse and the golden apple, is indeed but a Fable to the discords, dissensions, heart-burnings, jealousies, wars, bickerings, which they are incendiaries of between Magistrates and subjects, Princes and people, husbands and wives, parents and children, and all relations, as if it were their design to dissolve the bonds of humane Society, and bring all things to their original confusion.

Thus much by way of brief remark upon Saint *Hildegard's* description of the *Jesuits*; which how pertinently applicable it is onely to them, what hath been alledged doth in some measure demonstrate. But she proceeds to some admonitions and notes of what must in probability be the consequences of the fulfilling of her Prophecy, on which somewhat may be further observed.

Parag. 85. *Bene enim gloriosus Propheta Moses in cantico suo cecinit: for well saith she, hath the glorious Prophet Moses sung in his song.* confirming her owne prophecy by the authority of *Moses*. To all which we may adde what an anonymous Authour hath collected in the characters of the *Jesuits*, in IV. Centuries; out of holy Scripture and others writers. Whereof, see *Physiognomia Jesuitica*.

Parag. 86. *Gens absque consilio & sine prudentia: A sort of people without counsell and void of prudence.*) Having characterized them elsewhere for the craftiest and most subtle sort of people, and such as are incredibly well read in flights and circumventions, it might be wonder'd how she comes here to say, they are void of prudence. But the knot is soone untied. They are without right and sound counsell;

hey want, as to good counsell. Evill Counsell, as the proverb sayes, falls heavy on the head of the giver. They are indeed crafty and acute, but in order to mischief. The devil hath bewitched them, the delights of the world hath dazled their eyes. Their prudence is worldly, and that is foolishnesse in the sight of God. They are said to be imprudent here as in the first Paragraph they were said to be an insensate sort of people.

Parag. 87. *Utinam saperent, & intelligerent & novissima prouiderent.* O that they were wise, that they would understand, and take care for their latter end.) A Christian and compassionate wish, but here is the misery, that the Jesuits will not be perswaded it concerns them, and so slight the advantages they should make of it. They are of those who while they seem to be over wise and over-carefull and over-provident, mind nothing, and make no provision at all, that is, as to what concerns their latter end. For being wholy taken up with the things of this world, it is no great wonder, if they neglect what belongs to true wisdom, and understanding, and the care of those things that relate to their dissolution. For as geese and other tame fowle, which, by reason of their fatnesse and cramming up, are incapable of any high flight: so they, having their thoughts fasten'd on things below, such as the building of sumptuous Colledges and pallacies, heaping up of wealth, improving by hook or by crook, the revenues of the Society, and the seeds of happiness hereafter being choak'd by a profane Sollicitude here, that of Christ condoling the state of Hierusalem, might pertinently be applyed to them, Didst thou understand, even in this thy day, the things that belong unto thy peace; &c.

Parag. 88. *Ædificatores in altum, & dum altius ascendere non poteratis, tunc cecidistis.* Builders up on high, and when ye could ascend no higher, ye fell.) Dishonour and disgrace is the consequences of pride; their high thoughts

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thoughts and designs will be brought low enough. But to take the words of the prophecy in the literal sense, their magnificent structures, their high-built edifices sufficiently betray their high minds and projects. But, saith she, *because you could ascend no higher, ye fell*: what else could be expected from such as are perpetually climbing up, but that, being gotten so high as they think it a shame to be brought lower, they should break that which cannot well be mended again. *ye fell*, saith the holy woman, denoting the certainty of their fall; ye are fallen in some measure already, many Countries have cast you out; in the rest you are tottering, and upon the brink of the precipice, ready to receive an irrecoverable downfall.

Parag. 89. *Sicut Simon Magus, quem Deus contrivit, & plagâ crudeli percussit, As Simon Magus whom God broke to pieces, and strook with a cruell wound.*) Simon's flight into the aire, his fall and death is thus layd down by Nicephorus, l. 2. c. 36. "Because he said to Peter the Apostle, with whom he had great contestation: Is thy Christ therefore any great person because he ascended from earth to heaven? Thats a thing I can as easily do my self. And immediately, stretching forth his hands, evill spirits sustaining him, he was carryed up and down. Whereat Peter much troubled, prayed to God in his heart, rebuked those wicked powers, which had taken up the Magician, and commanded them to depart from him. Upon which Simon falling down headlong is broken to pieces. This was the end of *Simon Magus* and his Magick. The parallel will be more apparent in these particulars.

1. *Simon* was a Magician, a great Master in delusions and enchantments: they are well-wishers to the *Mathematicks*, they countenance Conjurers, and have laid down favourable maximes for such as shall seriously study those which not onely either Christians
but

but even Heathens have condemned and prohibited as unlawfull Sciences. See *Mystery of Jesuitisme*, LET. VIII. pag. 115. 116. If they countenance, if they encourage, why may they not practise? That sad oversight of Father Cotton rung all over France. Who hath a mind may see the story at length, with the questions he intended to have made to a possessed maid, too long to be here inserted, in *Speculum Jesuiticum*, pag. 106. 107. 108. 109. though not so largely; as in a Book intituled *PHYSIOGNOMIA JESUITICA*, printed in the Year 1610. It is also related by *Thuanus* lib. 132. where he sayes that the originall came at last to the hands of *Hen. IV.* to whom *F. Cotton* was confessor.

2. *He* bewitched men with his delusions, making them to see things otherwise then they were. How much *they* endeavour to cast a mist before mens eyes hath been already shewn, and is apparent to all the world, in that, though they maintaine what is most horrid and destructive to Christianity, they will nevertheless have a reputation of sanctimony, austerity and devotion beyond all others.

3. *He* contested with *Peter* the Apostle; *they* oppose the doctrine of all the Apostles.

4. *He* was ambitious of the worship due to God; *they* would be terrestriall Gods, the companions of *Jesus*.

5. *He* would derogate from the ascension of Christ into Heaven: *They* pretend miracles, but done in such places as few will visit to disprove them.

6. Sustained by evil spirits, *he* fled up on high: how probably *they* would make use of the same assistance to accomplish their high designs, their own *Maximes* sufficiently discover.

7. What does there remaine, but that as *Simon*, was, by the prayers of *Peter*, brought down and broken to pieces; So *they*, by those of pious men, should be defeated of their hopes, and disappointed of their ends;

ends, when they endeavour things destructive, not onely to the generality of Christians, but even to themselves,

Parag. 90. *Sic & Vos per seductionem, nequicias, mendacia, detractiones, & iniquitates vestras corruistis.* So are you fallen down, through your seduction, wickednesse, lyes, calumnies and iniquities.) Through your own iniquities, saith holy Hildegard. You will be so far from having any thing to charge others with, that, on the contrary, it will be a certain torment to you, that you slighted their advice, and reformed not your wayes upon the discovery of your exorbitances and impieties. No, their ruine proceeds not from the designs of others upon them, but will be the effect of their own mischeifs, seductions conspiracies, deceptions, detractions.

Parag. 91. *Et populus dicet Illis, Ite doctores peruersitatis, subversores veritatis:* and the people shall say unto them, Go ye teachers of perverseness, subverters of the truth.) Possible! Shall they be laid so open so naked, shall they be so anatomized, as that the people, the brainlesse multitude, sensible of their malice, artifices, cheats, lyes, calumnies and iniquities, will cast them out and triumph over them. Get you gone, sayes the people, ye teachers of perverseness, you have poysoned us long enough with your pernicious doctrines and tenents, our eyes are at last opened to see your abuses and extravagances. Depart from among us ye subverters of the Truth: ye shall betray us no longer by your pollutions and prevarications. But of this hath been discoursed more at large, Paragraph 15.

Parag. 92. *Fratres Sunamitidis: Breehnen of the Sunamite.*) The story of her is to be read, 1 Kings chap. 1. but it were to be wished they were as free from Women as David was from her: they should not be guilty of so many breaches of the seventh Commandment, as they are.

Parag.

Parag. 93. *Patres hæreticæ pravitatis; Fathers as to hereticall depravednesse.*) If to be obstinate, and inconvincible, in an erroneous and pernicious opinion, be any thing of kin to heresie, or be any disposition thereto; they are not injur'd in this character. They will maintain any thing of that nature till they grow *Fathers* in it, and if advanced under that authority, it must not be quitted. But if they are the *Hereticks*, we must needs quit those whom they calumniate and persecute as such. Now the JANSENISTS may know where to retort the HERESIE so much layd to their charge, and lay it at their doors who are most clamorous against it. 'Tis in like manner from this obstinacy and depravednesse that they have such contestations with all Universities and Parlements, and that so many of their books are censured and burnt; though many more would come to that destiny, were they writ by any other then *Jesuits*, whose prevalence in the Court of Rome exempts their books from the doom that falls so heavy on those of others, though few know for what.

Parag. 94. *Pseudo Apostoli; false Apostles.*) The denomination of *Apostles* they are highly ambitious of, and accordingly have it among the *Portuguizes* and the *Indians*; but if we may believe our Prophetesse, they are *false ones*, not to be trusted, who run where they are not sent, and preach where they are not called, and give a good reason for it.

Parag. 95. *Quia simulastis vos vitam servare Apostolorum, nec tamen in minimo vitam illorum implevistis; because you pretended to live according to the example of the Apostles, but ye have not in the least observed it.*) As to the denomination, ye are indeed *Apostles*, but as to the thing it self, as to the charge and burthen consequent to that dignity, you are not such. He that would have the name of an Apostle, ought to live suitable to that name: but for such Apostles as are onely nominall, suppositious, or rather false ones, it is a sinne

to bestow on them the name of Apostles. But to make it more manifest, let us but make a generall division of *Apostles* into the *true* and *false* and by a clear parallel see whether side they are to be rank'd on, whom this Prophecy aimes at.

1. The *true* Apostles were called by *Jesus*, and sent about the world for the conversion of those that belong'd to the house of *Israel*; these are a sort of pragmaticall intermedlers who run where they are not called, and preach things inconsistent with the sacred provisions of the Gospel.

2. The *Apostles* contented themselves with the generall name of *Christians*, not arrogating the title of companions to *Jesus*: these slighting the common appellation of *Christians*, will needs assume the title of *Socii*, companions, of *Jesus*.

3. The *Apostles* were so far from persecuting others, that they suffered persecution themselves; those, who stand so much upon their being of the Society of *Jesus*, make it their businesse to persecute and crush *Christians*, especially such as are eminent for their piety and excellencies, and engage so much as may be the secular powers of the world against them.

4. It is not any where read, that the *Apostles* either built or lived in royall palaces: the *new* Apostles build as many royall palaces as they do Colledges, where they live splendidly, not after the rate of persons devoted to poverty, but suitably to the magnificence of Kings and Princes.

5. The *Apostles* were not burthensome to any, but avoided it above all things, because none should take offence, imitating therein their Lord and Master, who was so much to seek as to the accommodations of this life, as that he had not what the fowls of the aire, and the foxes are not unfurnish'd with; the Jesuits worry all the world by their insatiable importunity, grasping even that which should fill the barking bowels of the poore and sick.

6. The

6. The *Apostles* were poore fishermen and tradesmen, such as whose brawny hands laboriously earned what they put into their bellies, as *Peter, Paul, &c.* the *Jesuits* are grown wealthy beyond either *Crassus* or *Cræsus*.

7. The *Apostles* preached up subjection to the higher powers, because they are of God: these not onely dissolve the relation between People and Magistrate, by being the incendiaries of rebellions, tumults, and defections, but celebrate, countenance and encourage those that lay their sacrilegious hands on those anointed ones, and attempt their lives, absolve those that do it, swell up their martyrologies with their names, and make them equall with the Patriarchs in Heaven.

8. The *Apostles* admonition and command to wives was that they should be subject to their husbands; the *Jesuits* teach them to be *Quaquers*, to do the contrary, and by their insinuations and familiarity with them, advise them to be false to, and filch from their husbands, that they may the better gratifie their Evangelists.

9. The *Apostles* preached humility, patience, long-suffering, as the greatest demonstrations of true Christianity: these have found out maximes to countenance men in their ambition, and irregular passions, by teaching them that honour is to be preferred before all things, and that to vindicate it, a box o'th'ear, a hasty word, a gesture, is ground enough for a man to spill the blood of his brother, for whom Christ sacrificed himselfe, and shed his.

10. The causelesse calumniating of one's brother was a thing in the *Apostles* dayes wholly unheard of: these have made it so innocent, and so safe in point of conscience, that if that be overthrown, all morall Divinity is destroyed. But to what end to dresse up such a catalogue of inconsistent Tenents, to shew the vast difference between the *Apostolicall* and *Jesuiticall* doctrine, when there is hardly any article wherein they absolutely agree?

Parag. 69. *Filii iniquitatis, scientias vestras nolumus ;* ye sonnes of iniquity, we will have nothing to do with your sciences.) The people, as they are more and more illuminated make still greater discoveries of them and accordingly betray a greater aversion for them. As if they should say, time hath been that we were bewitched by your Learning and seeming excellencies, but, now we have found out the cheats and artifices thereof, we shake hands with you, defy your further acquaintance, and will not be trappan'd by you. But, blessed Hildegard^t will no milder terme then *sons of iniquity* expresse their villanies and thy indignation? No, they must endure it, they are the words of the Prophetesse: she does not call them simply wicked, but *sons of iniquity* or perdition. The sonne, we know, is the helre of his Fathers possessions; if then they are the sons of iniquity, it is but fit they should carry away the inheritance of iniquity. Now what that is may easily be conjectur'd: for if those who are the conductors of others in the wayes of righteousness, shall shine like starres in the firmament of Heaven, it follows, on the other side, that those who corrupt such as shall corrupt others, so as it were to poyson all mankind by the propagation of iniquity, and are accordingly the sons of iniquity, shall burn like enflamed brands in that part which is opposite to heaven. A sad and eternally deplorable inheritance.

Nolumus scientias vestras ; we will have nothing to do with your sciences. Be it granted you are the most learned, the most experienc'd, the most diligent, and the most successfull guides and Tutors of youth, we will have nothing to do with you nor your Learning, for you are the teachers of iniquity and perverse things, the subverters of truth. Your science, as was said in the beginning is an aery, imaginary science, your sanctity nothing but personation; you are without shame or the feare of God before your eyes. There are indeed five Arts in which you are beyond

beyond all degrees of further perfection, Adulation, Seduction, Envy, Hypocrisie, and Calumny. But all will prove unprofitable, when the multitude hath discovered the vanity of your Sciences, and say they will have nothing to do with them.

Parag. 97. *Nam presumptio elata vos decepit: for an insolent presumption hath deceived you.*) Presumption is indeed an enemy to study, and hinders the progress of science. Nor is it onely a hindrance to the advancement of Learning, but also to the improvement of Piety and the works thereof: for where presumption, and that attended by insolence, hath planted it self in the mind of a man, it debars true Learning and the acknowledgement of Christ, from being entertained there. The Jesuits indeed have that opinion of themselves, and would have all others think no lesse, that they onely have admission to the divine Mysteries, they onely hold a nearer correspondence with JESUS, to them the Blessed Virgin communicates her self, and dictates their books, as *Mascaregnas* professes of himself in that Treatise published by him, in the year 1656. whereof there are some propositions laid down among the *Additional*s to the *Mystery of Jesuitisme*, that they onely and no other are to be heard; but this arrogance, this presumption is that which hath deceived them, and whereby they have deceived and will deceive others, till it be discover'd.

Parag. 98. *Et insatiabilis concupiscentia subvertit erroneum cor vestrum: and an insatiable concupiscentie hath subverted your erroneous hearts.*) Covetousnesse is indeed the root of all evils; this hath been the destruction of many Cities and Countries, and will be the ruine of all addicted thereto. Besides the covetousnesse of wealth, there is also a covetousnesse of honours, dignities, preheminance, commonly known by the name of *Ambition*: and this is a disease the *Ignatian Fraternitie* are as deep in, as ever *Myriam* *Moses* sister, or *Ge-hazi* the Prophets servant were in the Leprosie. Hence

pro-

proceed their insinuations, and courtings of Kings and Princes, their consultations and communications with the people. To these may be added a third sort of covetousnesse, which is *concupiscence*, or the insatiable pursuance of fleshly pleasures. And this is divided into two branches, one relating to things appertaining to the Belly, the other to what is not much below it; of their performances as to all which, how well they acquitted themselves, may be seen by what is alledged in the precedent Paragraph. But the holy Prophetesse saith, that by these severall kinds of concupiscence, *their erroneous hearts are subverted*. Nor indeed could it be otherwise; for where Covetousnesse, Ambition, and the pleasures of the flesh are predominant, it will inevitably follow, that a mans heart must be subverted. They cast a darknesse over the intellectuall part, eclipse that partick of Divine inspiration that should illuminate a man, and put out those sparkles of Veritie that they lye under the embers of humane Reason.

Parag. 99. *Et cum in altum, ultra quàm decet ascendere voluistis, iusto Dei iudicio, deorsum, in opprobrium sempiternum cecidistis.* And when you would have ascended higher then you should have done, you fell down, by the just judgement of God, into eternall reproach. What can be said lesse of those, who pretend to reforme God in his word; who preferre themselves before all learned men, and spend their censures on them; who vent their satyricall humours against Popes and Emperours; who would regulate Kings; who assume to themselves an authority over mens consciences, and make what they please to be sinne or not to be sinne, who would grasp the whole world's wealth; who build royall palaces, who reforme studies and books, and presume to tesse and turne all things as they please themselves; what can be said lesse of such men, such as are formidable to the highest as well as lowest, then that their aimes are too high, and that according to the just judgement of God, they

they should be tumbled down into sempiternall reproach, to the finall ruine of their temerarious pretensions? For so shall the certainty of the divine sentence long since pronounc'd against such be made manifest, that *whosoever exalteth himself shall be brought low*: and that of the Poet confirmed,

—————*Tolluntur in altum*—————
Ut lapsu graviore ruant—————

And thus much shall suffice by way of descant upon this authentick Prophecy of Saint Hildegard. Many other things might have been alledged, but have purposely been omitted, partly for brevity sake, partly out of modesty and a tenderneesse to the persons here characteriz'd, out of a hope that, upon so moderate a discovery, they may take occasion to reform the miscarriages laid to their charge, and, if it be possible, by a surprising change of deportment, stop the mouths of all Adversaries, and make it appeare that *they* are not the men, but that we are to expect *others*, in whom this Prophecy may be absolutely fulfilled. What hath been said, is onely by way of remark, or short annotation, and not as a Commentary which would have swell'd into a just volume, as done out of no other designe then to lay the Prophecy at their doores, who, in the apprehensions of most, and upon serious consideration of what is produc'd against them to justifie it, are the more justly chargeable therewith; nor hope of other effect, then what is laid down by Saint *Augustine contra Faustum*, lib. 1 cap. 3.

Sicut

*Sicut vestra intentio est Semi-
christianos quos decipiatis, inqui-
rere; sic nostra intentio est Pseudo-
christianos vobis ostendere, ut non
solum Christiani peritiores vos
convincendo prodant, sed & im-
peritiores vos cavendo proficiant.*

F I N I S.

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